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"LIBERTY, HO NESS, LOVE."

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RELIGIOUS MISCELLANY.

(From the Christian Teacher.)

THIS GLAD, GLAD HEART OF MINE.

A song from the wild, wild wood,
A foam-wreath from the sea,
A breath of the summer breeze,
A leaflet from the tree,—
Bring me the gay young branches,
Where bind-weeds closely twine,
And wreath them round to brighten,
This glad, glad heart of mine!

Oh! sweet is the sea-waves' song,
Greeting the rocky shore,
Murmuring itself to rest,
When winter's storms are o'er;
And blest! thrice blest! the voices,
Which hail their native cline,
Then bring them here to brighten
This glad, glad heart of mine!

Yet more, still more of gladness,—
Hark! children are at play—
Their tones call back the hours
When I was wild as they.
Then catch their joyous laughter;
Their bright eyes fearless shine.
Oh! bring them here to brighten
This glad, glad heart of mine!

There! heap these joys together,
Such treasures still are ours;
Then strew them o'er life's pathway
Hide all the thorns with flowers;
Past years, give back your blessings
With present joys to twine,
Memory, come thou, and brighten
This glad, glad heart of mine!

A.

For the Register and Observer.

FLORAL FESTIVAL.

Boston, July 10, 1840.

Dear Sir,—I know not, in what manner you passed the fourth of July, in your quiet and beautiful village. Undoubtedly, however, you had a goodly share of excitement, noise, and uproar.

In this city, I have never known the day so universally observed. All were in motion at an early hour, either to leave the city, or join in one or another of the celebrations, which were to take place within its boundaries.

But there was no movement which so interested me, as that made by the teachers and children of our Sunday School. It was simple yet most attractive, well adapted to interest the little ones for whose benefit it was devised, and well calculated to bring into action the purest and best feelings of every one, possessing a heart capable of being touched by aught good or holy. It was indeed a joyous occasion, and long will it be remembered, by those at least, who were engaged in its preparation.

You are aware, that it has been our custom for some two or three years, to collect flowers from our friends in the city and vicinity, and offer them for sale in the Mall on the morning of the fourth of July.

The object has been to obtain funds for our institution, and to do our humble part towards cultivating in the community a taste for these beautiful tokens of our Creator's goodness. The merchandise has always found a ready sale. The contents of our budget have been gathered almost as soon as displayed. The demand indeed has always exceeded the supply. For the present year, the preparations were somewhat more extensive than usual, but none of us dreamed that we should be so overwhelmed, as it were, by the sweet presents of our kind friends. Had you chanced to have dropped into our building, a few days preceding the fourth, you would have wondered what motive could have called so many of the teachers and children together, and why scissors and needles were so busy in cutting and sewing, and why glue-pots were so merrily boiling.

Had you remained a short time, your curiosity would have been answered; for in a few moments the scene would have changed, and instead of paste-board and glue, beautiful moss-baskets, the creations of the fair and skilful artists, whose industry, it may be, you had been so much admiring, would have started into life, decking the tables with their rustic and well-proportioned forms. Four hundred baskets of every variety, size and model were thus made to receive the flowers we expected, on the third of July.

On that day, we were again at our posts,—the ladies and children to arrange the flowers in baskets, festoons, wreaths and boquets, and the gentlemen to bring in wagons from the rail road cars and neighboring towns, the offerings which had been gathered for us. Enthusiasm marked every motion; joy sparkled in every eye; all hands were at work. More than one hundred persons were thus busily engaged, and a happier scene I never witnessed. The teachers appeared to be as delighted as the children, and as basket after basket of the largest size came into the arrangement rooms, filled with the most beautiful wild and cultivated flowers, expressions of delight would break involuntarily from every lip.

Now and then, some gentleman who had been out on an expedition, would enter, and give us an account of his success. He would tell us, that on going into a neighboring village, as he proceeded to the place appointed for the collection of the flowers, he saw the children of the Sunday School issuing from the groves and gardens, crossing the fields in all directions, and wending their way along the roads, having their arms, baskets and aprons, loaded with contributions they were about to make to their city friends. In one instance, the appointed rendezvous was at the minister's house, which was crowded with children who appeared to exhibit the greatest pleasure, in being able thus to manifest their interest in the welfare of the children of a school, concerning which they had heard their pastor speak, but which most of them had, probably, never seen. Their present was accompanied by the following appropriate billet.

To the children of, &c.

These flowers, gathered from our fields and gardens, are sent to you, wishing that the blessing of Him who made them, and of whose love they speak, may go with them and may rest upon you all.

Your friends,

THE CHILDREN OF, &C.

Another gentleman told us, that his wagon was so full, that there was no room for him, and that he was obliged to sit upon the shafts.

'Flowers of every hue' were literally showered upon us from almost every town in the vicinity and from many at a distance. They came from Charlestown, Cambridge-port, Cambridge, Watertown, Brighton, Brookline, Roxbury, Jamaica Plains, Spring Street, Dorchester and South Boston; and also from Taunton, Newburyport, and Springfield. Many of these gifts were accompanied by kind notes; one has already been given, and I beg leave to present you with an extract from another written by a clergymen. He says, 'I am unable to send a very accurate invoice of the boxes sent; for I just left the ladies and children of our Sunday School busily engaged in making up the wreaths and boquets destined to your address, and we could not as yet determine how far the stock would hold out. There will probably be at least four boxes of flowers and two casks of pond lilies, and altogether double the quantity (of what our grandmother used to call posies) than we have been able to forward you in any former year. I have never seen an equal degree of spirit, manifested by the children of our school, in collecting, bringing in and arranging this little offering of flowers, designed for our Warren Street friends as on the present occasion.' And be it remembered, these 'little offerings' were to be sent forty miles.

So large was the number of similar 'little offerings' that we at last began to doubt, whether it would be possible for us to arrange them all. Remembering however the old and trite Latin adage. 'Labor vincit omnia,' we persevered and accomplished our work.

The morning of the fourth came, and the hearts of our pupils beat high with expectation. For a short time however, their spirits were destined to be saddened by disappointment, the more heavy as it was entirely unexpected. For who had ever heard of a rainy fourth of July. We should almost as soon have expected a snow storm as a rain on that glorious day. But we could not be mistaken. Rain it did, although we rubbed our eyes and opened them as wide as possible, to discover if it was not an illusion. The preparations however went on. It being our plan, should the rain continue, to offer our flowers in the Doric Hall of the State House. It had been arranged, that we should enter the mall at six o'clock in the morning, and the Malden Band had most generously and kindly offered their services on the occasion. They were to meet us at the lower end of the mall in Boylston Street and escort us to the tables, which had been erected within an enclosure granted for the purpose. The Band not finding us at the appointed place, at the specified time, proceeded to the Chapel, and from the balcony of our pastor's house, discoursed most eloquent music, while we were completing those arrangements which had been delayed by the rain. The weather however had been gradually becoming more favorable. There were prospects of a fine day. The teachers and children were soon formed in the order of procession which had been adopted for the occasion, and were ready to move.

The procession was divided into four divisions, two of which were composed of boys and two of girls. Each division was led by two teachers, who were followed by a standard bearer and children with boquets and moss-baskets. On the side of each division, marshals were stationed, and in the rear, a teacher.

The standards consisted of hoops covered with evergreens, some of which were surmounted with boquets of flowers, thus forming beautiful wreaths; these were suspended from poles which ran through their centre, and to which they were attached by several ribbons, serving to keep them in exact balance. There were also several crosses and a painting representing our institution. In the centre of the procession was a beautiful moss vase of large dimensions, made in imitation of the celebrated Warwick Vase, and considering the rough materials of which it was composed, of remarkably good proportions. It was made by the hands of one of our zealous teachers, and filled with flowers arranged with great taste. It was borne in the procession by several lads, and supported on each side by a teacher, who carried in his disengaged hand a white wand covered with evergreen.

In the rear of the procession was perhaps the most appropriate and beautiful object which attracted the eye. It was a plain cross covered with evergreen, attached to which was a boquet of white lilies, with the simple but touching and happy motto inscribed beneath, 'CONSIDER THE LILIES.' It was a present from the children of a Sunday School, situated at a considerable distance from the city, and whose pastor has been accustomed from year to year to lead his school to the banks of the noble stream which flows near their village, and give his pupils instruction from the living works of God. That cross is a proof that the pastor's labor has been well bestowed. May the feelings which it inspired in the breasts of our own pupils, long remain as fresh and vivid, as they were when their eye first dwelt upon that beautiful record of our Savior's words.

The procession moved slowly onward with the band at its head towards the Common. What a beautiful sight it was! A long array of children buoyant with life, joy and innocence bearing in their hands more tokens of their Father's love. As we gazed at them so full of happiness and free from care, dancing along in their joyous merriment, how appropriate to the scene seemed the lines of Mrs Hemans; how much in accordance were they, with the feelings of the matured mind, as it reflected upon the passing show.

'Oh happy child, in thy fawn like glee!
What is remembrance or thought to thee?
Fill thy bright looks with those gifts of spring,
O'er thy green pathway their colors fling;
Bind them in chaplet and wild festoon—
What if to droop and to perish soon?
Nature has mines of such wealth—and thou
Never wilt prize its delights as now.'

Never was I so impressed with the surpassing loveliness of flowers as when they were thus borne along in such immense numbers by those children. The mind reveled amid their luxuriance, as the eye glanced along the extended line glowing with the richest colors. Their grace and beauty beamed forth with a power, that arrested the most careless observer, and irresistibly conveyed his thoughts to that Being whose wisdom and goodness had called them into existence. Their eloquence was silently uttered, but it reached the heart more forcibly than the words of man. They brought no closely reasoned argument to convince us of their Creator's goodness—but they bade us look at their own exquisite forms, inhale their delightful fragrance, think of the purposes for which they were created, and then believe. Whoever listens to such teachings, and loves to contemplate these 'smiles of their Creator's goodness,' cannot but reverence the Being who formed them.

'Such be our portion!—the bliss to look
With a reverent spirit, through nature's book;
By fount, by forest, by river's line,
To track the paths of a love divine;
To read its deep meanings—to see and hear
God in earth's garden—and not to fear!'

Is it not well thus to look upon flowers, and teach the rising generation to reverence the Creator in his works? These flowers which we gathered, I doubt not, performed a good work. They were scattered far and wide, throughout our city, and found their way into many dwellings. They decorated the splendid mansion of the man of wealth, and added a charm to the humble residence of his poorer neighbor, inspiring in both the same kindly feelings, and doing much to bind man to man. Many a useful lesson can be gathered from these little preachers; would that we had all learned to listen to their precepts.

In conclusion, I would say—that we feel under deep obligations to all our friends, whether givers or purchasers, who furnished us their aid on that day. Words cannot express our gratitude now; may the time never come, when we shall forget our debt. Farewell—

Your friend,

J.

For the Register and Observer.

THE ATONEMENT.

In my last article upon this subject, I gave an explanation of what I considered to be the purpose of the death and sufferings of Christ. And this purpose was, to excite the sympathy of mankind through all time, and awaken in their hearts sentiments of gratitude and love towards him—and thus bring into action these powerful emotions in behalf of the Religion he came to reveal. But here a difficulty presents itself. If this death and these sufferings were to be borne by him, as necessary instruments in the propagation of his religion, it became necessary that a train of causes should be put in operation to produce them, and that human beings should be made the agents in accomplishing the work. And it would seem at first sight, that some external control must be brought to bear upon their minds and conduct in order to compel them to act in such a way as to bring the events to pass necessary to produce these sufferings and death. And that this would in effect deprive them of their free-agency, and so of their responsibility, being mere passive instruments, and not the subjects of reward or punishment for their conduct.

To this difficulty, I will endeavor to give as satisfactory a solution as occurs to my mind. The fact of a new religion being announced to mankind containing new truths to be embraced and new duties to be performed, supposes an ignorance, at the time, of these truths, and an omission of these duties—supposes a state of ignorance, and sin existing among mankind. For, if this were not the case, it would not be necessary to introduce a new religion among them, containing them. This very fact then would make it evident, that the new religion must run counter to the opinions, prejudices and feelings then prevailing in the world, for it is these very opinions, prejudices and feelings it was designed to combat and overcome. Now what is the usual consequence of attacking the opinions and institutions of any age or country, which are deeply rooted and well settled in the affections and habits of the people. It is at once to produce opposition and persecution of the propagators of them, and to inflame the public rage and hatred against them. And if the interests involved are those of momentous importance—and especially if all their high raised expectations, and ambitious aspirings after national and temporal aggrandizement are baffled by the success of the new enterprise, the inevitable consequence must be to draw down upon its authors the popular fury and resentment, and if the character and feelings of the people will permit it, all those forms of torture and even death, which at the time prevail among them. Now the Christian religion, and the state and character of the Jews at that time were precisely adapted to produce the effects which followed its introduction—viz, the sufferings and death of its author, and the persecution of those who assisted him in the work. And it is not necessary to resort to the hypothesis of any external control or agency being employed by God himself to compel the Jews to persecute and crucify him,—for the human will, influenced by the usual motives, and swayed by the usual passions, are sufficient to account for all their conduct. Thus much to show that they were not deprived of their free-agency and accountability.

But it may be objected, even suppose that the Jews still acted as free and accountable beings on this occasion, why place them in a situation where they would become criminal? The reply to this is, there might be no other way to secure the successful propagation of the Christian religion, upon which the welfare of mankind of the existing and all future generations depended, than this very way. And further, by the mysterious workings of the human soul, which prompt mankind to vent their indignation and wrath upon their victim up to the time of his death, and, the moment afterwards, by a reaction, give place to the most heartfelt pity and sorrow for the sufferer—the influence of these last emotions, might be secured to dispose them to receive and embrace the very views, which they before treated with scorn and hatred. We see this phenomenon exhibited in relation to convicted criminals who are sentenced to the gallows. Public indignation will pursue them up to the time that they are convicted. But so soon as this happens, the tide turns, and pity and sympathy take its place. So that the very state of feeling that led to the death of Christ on the part of the Jews, prepared the way for an opposite state of feeling, which was disposed to receive him and his religion afterwards, which otherwise perhaps might have failed of success from the apathy and indifference of the public mind respecting it. So true and philosophical is the saying, that 'the blood of the martyrs is the seed of the Church.'

To illustrate this subject, suppose such a man as Dr Channing, or the late beloved and revered Dr Tuckerman were to go to the South, and there address the understandings and consciences of the people upon the subject of *Slavery*. And suppose they were to do it in the most Christianlike, friendly and courteous manner. From the state of public sentiment and feeling prevailing there upon this subject, it is almost certain, that persecution and probably death would be the consequence. And yet no one for a moment would suppose, that the people there would not be acting as free and accountable agents in doing this. And this persecution and this death in connection with their character and lectures might be the means afterwards of producing such a reaction in public feeling there, as to produce a tide of sympathy which would lead to the adoption of their views and the downfall of *Slavery*. And it is upon this very principle, that anti-slavery sentiments and feelings have made such a rapid progress in this country,—the very same causes in kind, having been in operation for the purpose, as accompanied and aided the progress of Christianity,—viz., persecution, opposition and violence. So wonderfully do men baffle themselves, and the very means they use to destroy, become the means to promote an undertaking.

A.

WISE MAXIMS OF AN EMPEROR OF RUSSIA IN THE TWELFTH CENTURY.

Vladimir Monomachus was called to the throne of Russia by the unanimous voice of the people in 1112. He reigned for twelve years, in the affection and confidence of his subjects; and through his personal influence he quelled the spirit of rebellion and united all ranks of the Empire. Previously to his death, which took place in 1125, after having ameliorated the laws, provided for the administration of justice, and established peace throughout the kingdom, he left a death-bed admonition to his children, which as it traces the moral principles upon which he acted, and seems to have been far in advance of his age, is well worthy of attention.

In the first part of this legacy of wisdom we perceive, says the historian, a spirit rising high above the superstition of the age. This Emperor might have been a reformer of the church, had he been surrounded by favorable circumstances. Let it be remembered, that these sentiments inculcating a pure religion, free from traditions and prevalent superstitions were delivered in 1125, more than 350 years before the birth of Luther. We extract only a few of what seem to us remarkable.

'My dear children,' said the dying Emperor, 'praise God and love men: for it is neither *fasting, nor solitude, nor monastic vows*, that can give you eternal life: but only beneficence.'

'Be fathers to the orphan: be yourselves judges for the widow. *Put to death neither the innocent nor the guilty; for nothing is more sacred than the life and soul of a Christian.*' Certainly, a very remarkable sentiment from an emperor of Russia in the twelfth century.

'Violate not the oath, which you have sworn on the cross.' My brothers said to me, 'assist us to expel the sons of Rotislaf, and seize upon their provinces, or else renounce our alliance.' But I answered, 'I cannot forget, that I have kissed the cross.'

'Love your wives, but never suffer them to have any power over you.'

'Endeavor constantly to obtain knowledge; without having quitted his palace, my father spoke five languages—a thing which wins for us the admiration of foreigners.'

'When you travel through your provinces, do not allow your attendants to do the least injury to the inhabitants. Entertain always at your own expense the master of the house in which you take up your abode.'

'At the dawn of day, my father and the virtuous men, by whom he was surrounded did thus—They glorified the Lord. They then seated themselves to deliberate, or to administer justice to the people: and when they went to repose, they were refreshed with the sleep, which God permits to man as well as to the beasts and birds.'

'For my own part, I have accustomed myself to do every thing that I might have ordered my servants to do. Night and day, summer and winter, I was perpetually moving about. I chose to see every thing with my own eyes. Never did I abandon the poor or the widow to the oppression of the powerful.'

'O my children, fear neither death nor wild beasts. Trust in Providence. It far surpasses all human help.'

EXTRACTS FROM THE LIFE OF WILBERFORCE.

The undeniable sources of his embarrassments were a want of worldly wisdom that always characterized him; a facility of disposition, that made him only too open to applications, and to ready to yield to them; a profuseness of giving which could scarcely escape the charge of prodigality, and an hospitality only too generous and indiscriminating. But whatever were the causes of the adversity, and whatever his friends and his family might have reason to regret and even to censure, adversity was never borne with a sweeter spirit.

'There were not wanting external circumstances to mark the change; (they were indeed only too palpable) but the most close and intimate observer could never perceive on his countenance even a passing shade of dejection or anxiety.'

In his adversity he remembered how much he had enjoyed and how much had been granted, and was desirous above all to derive for himself and his children from the present time the spiritual benefit, which he believed the goodness of God designed.

'There is a special blessing,' said he, 'on being liberal to the poor and on the children of them that have been so. And I will hope that my children will fare better even in this world in the estimate of real happiness than if I had been saving all my life the sums which to some may have seemed an extravagance of charity.'

[From Dr Walker's Discourse, on taking leave of his Society.]

SUNDAY SCHOOLS.

Of course it is easy and common, in this day of exaggeration, to exaggerate the benefits of the Sunday School; and yet, there seems to me to be no extravagance in predicting that, with the modifications it is likely to receive from a larger and more varied experience, it is destined to become a very important instrument in the inculcation and diffusion of moral and religious truth. It is beginning to be extensively felt, that we have attained to that stage in the social progress, in which the sermon alone is found a very inadequate vehicle of the kind and degree of moral and religious information which the community requires; and I can see no way in which the defect is so likely to be supplied, as by turning the younger part of every congregation into a sort of monitorial school, in which the minister shall act directly on the teachers, and they on the children, so that all may grow up under a regular course of moral and religious training. Besides, it will give the active spirits of a society something to do, and bind them to the society by that best and strongest of ties, the tie of co-operation for the common good; and by making them better acquainted with their principles, and with the grounds on which those principles rest, fortify them most effectually, as they grow up into life, against the sophistries of the sceptic and the agitator, and keep them from being carried about by every wind of doctrine. It should be enough, indeed, to win over rational and liberal Christians, at least, to this institution, to know that even in its present imperfect state of developement and activity, a more anti-fanatical measure could hardly be devised, inasmuch as by its very nature and organization it makes religion to be a matter of instruction, and not of impulse or blind credulity. Certain I am, that, in this society in particular, its influences have been prevailingly good; nay, I am bound to say, that I can hardly name any one cause, which, in my opinion, has done more, if so much, towards promoting the numerical strength of the society, as well as its harmony and moral and spiritual life and efficiency. And in the vacancy of the pastoral office, which is about to occur, I rejoice to believe that the temporary evils or inconveniences, occasioned thereby, are likely to be materially lessened by the fact, that an important part of the organization for religious instruction and education will go on as heretofore, and that many of the best influences, under which the younger portion of the congregation have profited so much, will not be suspended for a moment. A society with a good Sunday School can hardly be said, under any circumstances, to be without an effective Christian ministry.

Allow me, then, once more, on quitting this topic, earnestly to commend the school and its teachers to your favorable and serious regard. If so many persons of both sexes were to band themselves together from a purely benevolent motive, and bestow so much time and labor on well-considered measures for the promotion of the physical and worldly good of your children, would you not feel that it demanded the warmest acknowledgments? How much more, then, when their paramount object is to quicken, in the impressible and expandlng souls of those whom you love better than you do yourselves, the germ of that divine life, which is to unfold itself in all the beauty of holiness in the present world, and in all the perfection of blessedness in that which is to come.

MINISTERS NEED RECREATION.

Most conscientiously do we believe that many a gifted and excellent minister makes himself less efficient, even in the maturity of his powers, by the unvarying regularity with which he performs his duties, within a certain defined and uniform ellipse, the two foci of which are his pulpit and home. And if we think thus with respect to his powers in the plenitude of their vigor, there is little need for us to add, that we look upon the same causes as contributing not a little to antedate their decline. We are fully persuaded—we cannot be more so—that many a valuable minister has made his latter days comparatively inefficient, by neglecting the use of due and seasonable relaxation. He may be little aware of what is doing; but it is evidently *done*. The process is as gradual as the result is great. Extremes produce extremes. Overstrained exertion leads to premature exhaustion. The mind loses its freshness, from the sameness of all around it. Thought feeds upon the *power* of thought, when it is no longer supplied with its *matter*. We get the cocoa-nut by cutting down the tree. We have known some—we have heard and read of many—of whom it might have been said, with something more than sentimental regret, 'These men have been constantly doing too much, to do half the good they might have done in the end.'

Earnestly, therefore, would we advise our ministerial brethren, of all characters and denominations, to make, upon principle, one or two great interruptions of their stated duties in the course of every year.

Is it objected to us, (we detest objections,) that all this time the people are wanting their pastor, and asking in all the moods and tenses of impatience, 'Why tarry the wheels of his chariot?' We are glad of it with all our hearts. Both parties gain by the loss.—Observe him on his first reappearance in his pulpit. Looketh he not around him with an eye of superior love? Is not his voice more full of affection? Doth not his heart overflow more earnestly at his lips? Peradventure, for the first Sunday, he giveth them an old sermon. What of that? We love old sermons—provided they were once new. But is there nothing to atone for this delinquency? Return again, child of reason—old things are become new. Ponder and enjoy the rich and racy energy which a freshened heart communicates to not unfamiliar words. How evident it is, that the whole inner man has had his youth renewed as the eagle's! They who run may read, that he of the pulpit has been rusticating. Unconsciously, he maketh what was beautiful more so, expandeth the great, nectarizeth the sweet, and invigorateth the strong. Well is it for his people that he had the hardihood to leave them, and to betake himself, for a season, to all the infinite of glorious visions and voices with Genius sees and hears in the solitudes of Nature.

There are things which a city life excludes, and thoughts to which a city life is adverse, for the sake of which it is desirable that the ministers of religion in cities should occasionally, and not rarely, have recourse to scenes in which there is less to speak of the creature, and more of the Creator. In cities, this is too much reversed. All around us is eloquent of the power and grandeur of humanity. We look upon the monuments of human sagacity and labor. As a counter-influence, it is necessary, that we should retire, at times, into scenes in which the works of the Maker are not concealed from us by the works of His creatures. We deny not, that *all* is finally referable to God. We deny not, that whatever of good or great is achieved by the mind and hand of humanity, is, in the final view, an effluence of His glory. But we fear that this final view is somewhat rarely taken. We fear that man's works are but too eloquent of man. We believe, therefore, that it is good for us not always to be there;—that it is good for us, occasionally, to plunge into scenes of a very different character; in which there is nothing to interpose between the things that are made and the Maker. And this is not less desirable for the ministers of religion than for others.

There is, in the mere contemplation of the work of Nature, a something refining and exalting. Viewed with no reference to any subjects of philosophy or religion—merely laying open our minds to receive the incidental impressions of the forms, colors, and effects, which pass before us,—we are all conscious of a virtue which goes out of them, of a power of calling forth the most kindling and elevating emotion, residing in and emanating from the surrounding natural objects of magnificence and of beauty. We sympathize with them, and we are conscious that our sympathies are purified and sublimed. We spiritually dilate with the grandeur of the mountain, and warm towards the loveliness of the flower. We measure infinity by the ocean, and feel the pulse of eternity under the stars. We grow greener in heart in the vernal meadow, and we freshen in spirit by the wood-shadowed stream. Who will say that these influences are not worth seeking, because we cannot affirm that they have any but a preparative and mediatorial effect upon religion? So far are we from so saying or so thinking, that we regard the renovation of them as one of many important reasons for which the minister of religion should make it a point of duty to spend (not waste) some of the choicest days of every year in tracing the wood and listening to the waterfall; in gazing on the sunset heavens and wandering by the moonlit lake; in shaking the dew from the morning flower, and numbering at evening-tide the golden breathings of the sea.

PRIVATE AND PUBLIC WORSHIP.

The religious life has its direct and its indirect expression—in acts of worship, and in the temper and conduct. I have heard persons contend, that the latter expression is the only needful evidence of religion; that prayer and worship are merely instrumental duties, and may without injury be laid aside by more advanced Christians. With such views, I can in nowise concur. Religion is to me a sentiment—a feeling—a sublime and elevated sense of the eternal and the infinite, which demands an appropriate organ of utterance—apart from its silent influence on the practical duties of life. Deprived of the salutary excitement, which direct expressions afford—religion becomes cold, powerless and dry—the assent of the understanding to certain propositions of abstract truth, with which the habits have been mechanically moulded into conformity.—Hence the strong need—the unspeakable blessing—of private and domestic devotion; the outpouring of the solitary heart in the retirement of the secret closet—and the mingling adorations and mutual intercessions of members of the same household at the family altar.—Take from our homes—take from our privacy—those holy and humanizing influences—and how heartless, how selfish, how desolate, they will soon become!

But though few, who call themselves Christians, presume to question the efficacy of personal—and occasionally of domestic prayer—there are some, who think, that the day for public worship—at least as a fixed and permanent institution of society—has gone by—that the pulpit has done its work, and that other influences must be called into action—to restore and sustain the sinking piety of mankind. Yet if I were asked to point to one institution,

which seems more calculated than another to exert a refining and humanising influence on society—to bring together under the most favorable aspect the various classes, of which it consists—and to shed down the power of better thoughts and holier aspirations on the dull mechanical routine of worldly avocations—it would be the public worship of God in his sanctuary. Here might be and here ought to be, in the bosom of every community of sympathising friends, the central fire, the everburning lamp of faith and charity, which circulates through them all the genial heat, and diffuses among them all the unfailing light, of high moral principle and an earnest religious vitality. In the present state of human affairs, the church must be, not indeed the only, but certainly one of the principal means of reviving and cherishing the languid spirit of devotion among men.

'EVANGELICAL.'

It has long been the object of a certain class of preachers in England and in this country, to appropriate to themselves the title of *Evangelical*. They will probably succeed; because it is well known, that, in order to avoid circumlocutions, the world must agree to call a sect by the name which they choose to assume. When, however, the meaning of this term is examined, it is found, like many other popular denominations, inaccurate; for of the whole New Testament, the gospels are the parts of which these gentlemen make the least use, and surely they are the most remote from their manner of preaching. He, who should merely give the history, or repeat the discourses of Jesus Christ, as recorded by the evangelists, would have a better claim to the title of an evangelical preacher, than all the retailers of the dogmas which are sometimes exclusively honored with this application.

THE OFFSPRING OF MERCY.

When the Almighty was about to create man, he summoned before him the angels of his attributes, the watchers of his dominions. They stood in council around his hidden throne. 'Create him not,' said the angel of Justice, 'he will not be equitable to his brethren, he will oppress the weaker.'—'Create him not,' said the angel of Peace, 'he will manure the earth with human blood, the first born of his race will be the slayer of his brother.'—'Create him not,' said the angel of Truth, 'he will defile thy sanctuary with falsehood, although thou shouldst stamp on his countenance thine image, the seal of confidence.' So spake the attributes of Jehovah: when Mercy, the youngest and dearest child of the Eternal, arose, and clasping his knees, 'Create him, father,' said she, 'in thy likeness, the darling of thy loving kindness. When all thy messengers forsake him, I will seek, and support, and turn his faults to good. Because he is weak, I will incline his bowels to compassion, and his soul to atonement. When he departs from Peace, from Truth, from Justice, the consequences of his wanderings shall deter him from repeating them, and shall gently lead him to amendment.' The Father of all gave ear, and created man, a weak faultering being; but in all his faults the pupil of Mercy, the son of ever active and ameliorating love!——Remember thine origin, Oh man! when thou art hard and unkind towards thy brother. Mercy alone willed thee to be, Love and Pity suckled thee at their bosoms.

For the Register and Observer.

REV. MR KIRK.

Messrs. Editors,—I cannot forbear submitting to you a few remarks, on the spirit manifested towards Unitarians, the manner in which we have been spoken of, or alluded to, by the Rev. gentleman, whose name I have placed at the head of this article. That Mr Kirk is an eloquent preacher, well calculated to awaken the careless and thoughtless, I readily admit; that he is a man of piety and an honest zeal, it were presumption and uncharitableness to deny; but from his high Calvinistic views, he is led to misconceive much in reference to the opinions of Unitarians and to do them great injustice in his remarks or allusions. As Unitarians, and as really sincere and practical Christians, we cannot but rejoice to see the religion of Christ and the Bible entering into and purifying the minds and hearts of all, of every name and creed; but at the same time, as Unitarian Christians, we cannot silently consent to be misrepresented, reviled, insulted and denounced by those holding a different form of Christian faith. That they have a right, nay, are bound by the most solemn obligations, to urge upon their differing fellow mortals the all absorbing theme of religion, to set forth their own peculiar views, and the necessity or importance of embracing them without delay, no Unitarian, I conceive, can or will deny. But there is a wide difference between this, and that *denunciatory* spirit of attack which aims at ridiculing a brother's faith, and, assuming infallibility, asserts an authority over his judgment, and apparently would divest him of liberty to worship his Maker according to the dictates of his own conscience.

This spirit was manifested by Mr Kirk on several occasions, while preaching in this city. In a sermon on the text, 'What think ye of Christ,' preached at the Old South, he undertook to sit in judgment upon the faith of others, and to utter the decisions of that Eternal tribunal before which all must stand, by asserting (as I understood him) that they who denied the Divinity of Christ could not be saved. This phrase, the Divinity of Christ, is somewhat ambiguous. As Unitarians, we admit and contend for the divinity of the mission and person of Christ; but we reject as unscriptural (the Savior's own testimony, being in our support,) the perfect Deity of Christ. We take him as our Savior, our Redeemer, our guide and exemplar, in all things spiritual, knowing and acknowledging that he 'is the way and the life;' but we give the full adoration of our hearts to our Heavenly Father, who sent his son to save that which was lost. This is the faith of Unitarians upon this point. Does Mr Kirk understand it, and does he really believe that salvation will be absolutely denied to all, however sincere and pious, who hold it? Can he find in Scripture or any where but in his own fallible judgment, any authority for such an opinion. Again, in this same sermon, he asserted that there could be no salvation to any one unless the truth, that Christ was Jehovah and very God, was fully and in childlike faith acknowledged; that our prayers ought to be addressed to Christ, and that a religious faith that did not give supreme worship to him, (Christ) could be no better illustrated than by a relation of what John Randolph once said in Congress, to show the absurdity of a Bill then under discussion; 'It reminds me,' said Randolph, 'of a Play Bill that I saw upon one of the doors of the Richmond Theatre, announcing that upon that evening the play of Hamlet would be performed, but the *Principal Character* would be left out.'

I confess that my feelings of reverence, and my taste were alike shocked when I heard these declarations. Granting for the sake of argument that the Trinity is substantially true, I doubt whether salvation is so dependent upon it, as Mr Kirk undertakes to assert. It seems to me that all sincere and close followers of Christ, who give their whole heart's worship to God the Father, the *First* person in the trinity, through *Christ* who is said to be the *second*, cannot but offer their worship as *acceptably* and *safely* as they who offer it directly to Christ the second person; for although Christ suffered the death of the cross to redeem man, it was God the Father, who sent his son for that purpose, if we take Christ's own words upon the subject,—no matter in what sense or manner we suppose or believe the redemption to have been accomplished. I cannot believe therefore that to worship Christ the Son, is so much more safe and acceptable than to worship God the Father.—But if I did, I would not bring such a comparison to illustrate it; I would not bring into the pulpit, quotations from partizan speeches in Congress, to impress doctrinal points upon my hearers or to throw reproach and ridicule upon another's faith. There is no argument, and certainly no Christian charity or courtesy in this. If we are in error, ridicule and reproach will not convince us. If we are cold and indifferent, ridicule and denunciation will not warm our hearts to zeal and fervor. Mr Kirk ought to understand that to do good to others, he must speak to them in kindness and sympathy, must do *justice* to their opinions and their characters.

G. I. B.

THE TRINITY.

We are told that the 'invisible things of God are clearly seen, being understood by the things that are made, even his eternal power and godhead.' Yet the Universe reveals no Trinity. Reason knows and requires no Trinity. Natural Religion is not Trinitarian. Scripture speaks of One God the Father, and of One Lord Jesus Christ. Gentile Philosophy and Ecclesiastical History *are* Trinitarian. In *their* pages we find this subject. Ecclesiastical History has narrated the rise and progress of these doctrines—and to Ecclesiastical History shall they finally be referred,—when another chapter is added, a chapter that unhappily yet remains to be written, the history of their decline and fall.—*J. Martineau.*

CHRISTIAN REGISTER.

BOSTON, AUGUST 1, 1840.

THE BRIGHT AND THE DARK ASPECT OF ECCLESIASTICAL AFFAIRS.

Almost every thing has its bright side, and we like to look upon it when we can. We would not shut our eyes on the evils that surround us; but we love to dwell on the good that is mixed with or grows out of them. Viewed in one aspect, the ecclesiastical condition of our country presents little to gratify the mind. Every where sect is arrayed against sect; and we cannot but grieve to see how they war with each other in the name of Him, who said, 'Blessed are the peacemakers.' Nor does it surprise us that many who take but a single and hasty, and of course superficial survey, should indulge some sceptical thoughts as to the benefits alleged to flow from Christian institutions. It cannot be denied that the sectarianism of our country is excessive; that the intolerant exclusiveness of most religious communities is a just cause of complaint; and that the mutual jealousies and dislikes which keep brethren of different names aloof from each other, and the strife of tongues whose jargon disturbs the harmony of the churches and perplexes individuals, are exceedingly to be deplored. But after all, what are these evils, compared with the benefits which result, directly or indirectly, from the division of Christians into many sects? Here, however, is not the bright side to which we would now draw attention. It is the internal morality of these divisions, separately considered, that we desire to have noticed. No careful observer can help discovering in this many proofs of the efficacy of Christianity that will make him glad and hopeful, in spite of all there is in sectarianism to sadden and depress him. Truly does Sir James Mackintosh say, 'It is impossible to look into the interior of the churches of any sect, (he particularly names the Jansenists, the Quakers, and the Methodists,) without thinking better of it. Most of them, however dangerous or ridiculous they may appear at a distance, assume a much more amiable character on nearer inspection. They all inculcate pure virtue, and practise mutual kindness; and they exert great force of reason in rescuing their doctrines from the absurd or pernicious consequences which naturally flow from them. Much of this arises from the general nature of religious principle; much also, from the genius of the Gospel morality, so meek and affectionate that it can soften barbarians, and win even sophists themselves!' So also the Rev. James Martineau, on the same topic, well remarks: 'From the general array of sects, single out some one; penetrate to its interior spirit, its secret organization, the mutual relations of its members; watch how it works within itself, when no known eye is on it, and the passions of controversy are still and distant. All is peaceful, affectionate, merciful; you see a genuine and sincere association for the attainment and exercise of Christian goodness; in which each keeps a wakeful, but not malignant eye on the conduct and temper of his fellows, and a conscientious circumspection on his own; which provides its officers of instruction, and its inspectors of the poor, and its visitors of the aged, and its reception of the stranger, and its pity for heathen delusion, and its open arms for stricken sin. There is ignorance, no doubt; there is fanaticism; there is room for evil passions, and the hypocrisy of designing men; but there is much love, and therefore great hope; there is a pure and fresh sincerity; a meek and silent piety, a true and toiling beneficence, in which he is to be wondered at, who finds nothing to remind him of Jesus the crucified.' Let us dwell on this aspect of our ecclesiastical condition, when vexed by party bigotry and exclusiveness, and rejoice and take courage. Let us know and feel, that much as Christianity, when viewed as an instrument in the hands of selfish polemics and ambitious sects, appears as the great disuniting agency, baffling the projects of a wide philanthropy and disappointing each comprehensive hope, it shows itself, nevertheless, in its blessed ministrations within the narrow and more retired sphere of its influence, as 'the power of God and the wisdom of God unto salvation.' Nor let us doubt, that the time is not far distant, when the spirit of sectarianism will produce a reaction against itself; when the advanced intelligence and virtue of the people will array themselves successfully against it; when from all parts of the land and from the bosom of every denomination a voice will be heard, deprecating further warfare, and demanding a union, more or less perfect, on the basis, not indeed of opinions or creeds, for that would be impossible, but of character and intent; that so the religion, which, in its essence and spirit, all have at heart and desire to advance, instead of being, as heretofore it has been, an occasion of mutual hate and jealousy, of separate and hostile interests, shall be acknowledged and felt by all to be, as evidently it was designed, the strongest and closest of bonds whereby to connect Christians, notwithstanding any and every merely speculative diversity, in cordial love and fellowship as regards one another, and in combined efforts for the regeneration of the world.

MISSIONARY SPIRIT AND EFFORTS.

To all interested in the progress of Unitarian Christianity, there is nothing more gratifying than the growing disposition among us to encourage missionary efforts and enterprises. We are aware that there are some who will not agree with us in this opinion. There are some who complain that there is an entire want of zeal and a missionary spirit among Unitarians—that we are doing nothing, and have done nothing—that our churches are all cold, selfish, indifferent, without the spirit, life, and devotedness of purpose that ought to characterize a true and living faith—that we need to be aroused from lethargy and inaction, and to be more willing to spend and be spent in the cause of Christ, of truth, and of human happiness. In these complaints, in the strong, and unqualified manner in which they are sometimes made, we cannot concur. They seem to us unjust and unwise. It is no way to make men do more, to condemn and reproach the little they have done. That we need to do more, and must do more, we admit. That we need to be encouraged and stimulated to yet further exertions sacrifices and efforts, cannot be denied. But that we are utterly cold and selfish, that we are far behind all other denominations in religious zeal and benevolent enterprise, does not seem to us to be strictly just or true. We find, or think we find, evidence to the contrary in the history of the last five or six years, and causes for gratitude and hope also in that history. There has been a stronger conviction of the claims of our faith upon our means and efforts; a stronger conviction of the claims of our brethren near and afar off, upon our aid and sympathy. And something has been done to meet these claims. Something has been done to preach the Gospel to the poor, to bring the light and comforts, the elevating influences and the sanctifying power of divine truth to the abodes of suffering and want, to the hearts of the ignorant and sinful, and many are ready to rise up and call us blessed for the peace and purity, the present satisfaction and the immortal hopes to which they have attained through the labors and influences of our Ministers at Large. Something has been done also to express our sympathy with those of our faith in different parts of the country, to aid, strengthen, and build up new and feeble societies, to disseminate a knowledge of what we deem the truth, and to draw closer the bonds of Christian union, sympathy, and love, between the distant and widely separated portions of our denomination. Something in this way has been done; it may be little, but it is something, and for this little, we bless God and our brethren, and make it the ground of hope for greater and better things hereafter.

There are two considerations that ought to be borne in mind in estimating our religious zeal and benevolent enterprise. First, we are a small denomination. Many of the complaints, to which we have alluded, arise from contrasting the sums we contribute and expend, the efforts we make and sustain, from contrasting these in the gross, with the sums expended and the efforts sustained by other denominations, forgetting that if they give thousands where we give hundreds, so also they number thousands where we number hundreds. We have increased and are increasing; our churches have multiplied and are multiplying, many also are of us, but from their isolated positions are not with us; still as a distinct, recognized and associated denomination, we are small, very small in comparison with the principal sects into which Christendom is divided. If we would not do injustice to ourselves and our faith, due allowance must be made on this point, when judging of our efforts and our zeal.

Another consideration, and though there is some apparent indelicacy in alluding to it, its importance demands that it should be noticed, another consideration, is this, that while other denominations are exclusive in their gifts and efforts, so that all that they do, is done in behalf of their own sect, and goes to swell its numbers and increase its power and influence, many Unitarians, especially the more wealthy, are accustomed to aid the enterprises of all other denominations that apply to them. An instance cannot be found probably in which, a Baptist, or a Methodist, or an Episcopalian, or an Orthodox Congregationalist or Presbyterian has ever given any thing toward the erection of an Unitarian church, or the support of Unitarian preaching. Yet many instances might be brought in our cities and larger towns and villages, in which Unitarians have freely and generously aided other denominations in building churches or sustaining public worship. Indeed some Unitarians are so afraid of sectarianism, that they will more readily aid the efforts of some other denomination than their own. We do not allude to this by way of reproach to our brethren of other denominations; they profess to regard our faith as fatally erroneous, and therefore cannot consistently aid its promulgation. We do not allude to it, to foster pride and self righteousness in brethren of our own denomination. We believe that there is saving truth in the creeds of all denominations, and truth, it may be, presented in a form better adapted to some minds than that in which we present it; we do but our duty therefore in aiding other denominations as we have ability or opportunity. We allude to it simply as a fact, to be considered and allowed, if we would judge ourselves, or lead others to judge *fairly* of our zeal and efforts for the advancement of the Redeemer's kingdom.—But allowing to these considerations all the force, that can be justly claimed for them, admitting to the utmost extent to which any can demand, the importance of our past efforts and contributions, it is still true that we need to be quickened and stirred up on this matter. Many need to have a deeper interest awakened in their hearts, to be aroused to greater forts and larger gifts, to have their zeal for the spread of what they deem truth kindled into a brighter and steadier flame. The Gospel as we understand and interpret it, our brethren, near and afar, who are waiting and anxious to receive it at our hands, have claims upon us, upon our sympathy and efforts, which must not be neglected and unanswered. It will be our object, as we have time and opportunity, and according to our power, to present and urge these claims upon the attention of our readers.

CORRESPONDENCE OF THE A. U. A.

La Harpe, Ill. June 1st., 1840.

Dear Sir,—I left Quincy on Saturday, the 16th ult. by the steam-boat for Warsaw, forty miles north of Quincy, where I arrived about 10 o'clock, P. M. Having previously notified a meeting to Mr M., a merchant of that place, who received me at his house with great hospitality and entertained me while there, I preached the next day in a church that is used alternately by the Methodists and Presbyterians—the Methodist minister being present and taking part in the service. I returned the courtesy by attending his meeting in the evening, and assisting him. So much interest was excited by my first discourse, that I was requested to preach again, which I did on Monday evening; and again on Tuesday evening. An elderly gentleman, father-in-law of the Orthodox clergyman, who has several children very well settled in W., but who has never joined any Church though a man of highly respectable and exemplary character, attended all my meetings, professed to like my doctrine, and invited me to put up with him when I should come again. Several of the young men manifested, as I was told, uncommon interest. I left them on Wednesday by the stage for Carthage—eighteen miles—the seat of justice of this (Hancock) county. On my arrival there about sun-set, notice was circulated through the village, (which contains perhaps three hundred inhabitants) and a congregation of some eighty persons assembled in the Court-House, and I preached to them. The next day, the stage brought us on to La Harpe, fifteen miles. Having already prepared our friends for my visit, I found a lecture appointed for the next, i. e. Friday evening, which I delivered, having previously called with Dr C. upon several of the towns people. The next Sunday, we had two services in the school-house, and most of the people out to hear. Tuesday and Wednesday evenings of the ensuing (the last) week, I gave lectures at the same place, there being no meeting house here as yet. On Thursday evening, at 5 o'clock, agreeably to previous appointment, I preached a lecture about four miles out of the village, at a private house, my friend Wm. S. bearing me company. My audience on this occasion were mostly Christians (Campbellites or Reformers) who are nearly one with us. Saturday, Dr C. and I took our horses, and rode to a hamlet eight or nine miles distant, called Fountain Green, where a lecture had been appointed, and was accordingly preached at 2 P. M. After the meeting, we returned to the village; for the next day, (yesterday) I had to meet an appointment seven or eight miles distant, in the opposite direction. The day being pleasant, two Dearborns were mustered, and a party of six of us went to Liberty meeting house; where we found a numerous audience assembled of the Christian denomination, as on Thursday evening. I was met on entering by Father Harris, an old gentleman of truly apostolic appearance, who introduced me to the elders of the Church, before I ascended into the pulpit. After I had ended my discourse, I invited others to speak, according to the custom of this Church, when our aged apostle came up, and began singing a beautiful hymn, in which most of the congregation joined him. Having ended the hymn he exhorted the people, sang again, and then, 'kneeling down, prayed with us all.' The good old man's venerable air and affectionate manner carried my thoughts back to the primitive usages of the apostles. The beloved disciple seemed to stand up there and to say—'Little children, love one another.'—The appointments being published, we returned home, dining by the way at the house of one of the 'brethren.' I had an appointment at our village school house at 5 o'clock; and on arriving there I found the largest audience waiting, that I had yet seen together, consisting of friends belonging to the Congregational, Methodist and Mormon denominations, besides Unitarians. Indeed, the school house had been occupied by the Mormons in the morning and early part of the afternoon. I have two or three lectures to give here yet. On Friday, I shall go to Burlington to spend perhaps two Sabbaths; then return here, and after a very short stop, retrace my steps to Warsaw and Quincy. The village of La Harpe may contain two or three hundred persons, but the whole vicinity for several miles round being uncommonly well-timbered, well-watered and fertile, is becoming thickly settled, and will soon be populous. The Christian Church, of which I have spoken, receives our people to its communion, without insisting upon their being immersed; and I have advised them rather to remain in connexion with it for the present, than to form another Church. But few have been educated Unitarians of the eastern stamp. Three or four heads of families have become Unitarians, by reading your tracts and conversing with those of our faith. Others would be glad to read and hear, who are Universalists, Methodists, Reformers and Presbyterians. Mr Stone and I have exchanged letters, and he will visit this place occasionally through the summer. The people would welcome him cordially, and give him a home, if he would spend a good part of his time here; but would be unable to pay much money. This place and Burlington are only about twenty miles apart. Warsaw, on the other hand, is much farther; and is not accessible from Burlington during a great part of the summer and fall, on account of the Rapids which intervene; but is at all times accessible from Quincy. My visit at Warsaw has satisfied me that it will be my duty to preach there occasionally, while I am at Quincy. There are many there that would be benefited by a fuller exhibition of our views. Dr C. and Mr S. have plenty of tracts, and they lend them. I have been so fortunate as to present my views of the Trinity &c., in such a way, as to meet the entire concurrence of several good Methodists here, and to induce them to read our Tracts with interest. Many thanks are uttered in these far-off regions, and many prayers sent up for the success of the A. U. A. At Warsaw, one young friend, who took no interest in the meetings commonly held there, went about to all the shops and offices to induce his acquaintances and friends to turn out and hear Unitarian preaching. Several instances have fallen under my notice, where the warmest gratitude has been expressed towards the Association that has remembered the Western people in their religious destitution. We remember you and all our eastern friends in our public prayers as well as private.

W. P. H.

Burlington, Iowa, June 20th, 1840.

Dear Sir,—We have ascertained with a considerable degree of definiteness what our prospects are. We have the offer of a lease of a lot of land in the heart of the city for 99 years on condition that we build thereon a church of brick or stone. To erect such a building as is contemplated by us, and expected by the donor of the land, will cost $2000. Of that sum we have now subscribed $1250; and we can get $250 more by allowing it to be paid in work;—making $1500. We are deficient, then, $500. For this we must depend upon other sources. I need not say how essential to the growth and prosperity of our young society is such a church. It is also important that it be completed before the sitting of the Legislature, near the close of November. Now will our friends at the East help us? Cannot we rely upon them for the $500 we lack? What do you say to this? I do not affirm that if we do not receive it, we shall abandon the work. We are strong in the faith and trust in God; but we shall be much disappointed, and suffer embarrassment. If we succeed in building the Church according to our plan, I hesitate not to say that we shall have soon one of the principal, if not the principal society in the place. If not, we must drag ourselves along as other societies have done for many years, struggling and perhaps dispirited. I do not urge our claims in preference to those of others more needy and deserving than we; but hope that you will be able and willing to help us all. For my own part, dear sir, if you will allow me to speak with decision and earnestness,—the die is cast—and I am determined that, with the favor of God, our enterprise shall succeed.

Your brother in the Lord. E. S. S.

[The following letter of the same date with the preceding, is from a layman of Burlington.]

Dear Sir,—You have in the letter of our minister, Mr Stone, a true account of the state of our affairs. We stand on good ground, both in regard to the people amongst us, and also in regard to the feeling which other denominations exhibit towards us. Our plan in regard to the building of a church, Mr S. has related to you. Every one feels a deep interest in our success; but you know it is very hard times here. In regard to a church, I would state further that the plan we have started is to build it by making stock of it, say $25 per share, and when the church is done, we propose to sell the pews at a minimum price, and let the choice money go towards supporting the Preacher. I believe if we can succeed in erecting a church, we shall at once become the leading society, and we shall thereby get favor in our community hereafter. Again, I would say, that it would be of no use to attempt to erect a small building here, as in that case we should lack more than we shall in the way proposed, since many who subscribe liberally for this, would not subscribe at all for a small and temporary one; This is the spirit of our people; and this explains the meaning of what I said about raising a larger sum in a former letter. Our religious views find favor here, and they will do so more and more. It is the true doctrine, and cannot but spread and flourish. Besides, we have a large class that will receive no other; and if you can give us the aid we ask, blessings will ever rest on your heads from this infant Territory. Few in number as our inhabitants may be at present, yet we are situated in the garden of America; and it must become the largest and most densely populated of the American States. Wishing you abundant success in your labors for the cause of Christianity, I remain in sincerity your obedient servant.

G. P.

RECENT PUBLICATIONS.

The arrival of the Britannia. A sermon delivered in Federal street Meeting House in Boston, July 19th 1840. By Ezra S. Gannett. Published by request. Boston. Joseph Dowe. 1840.

This Discourse is appropriate to the occasion which called it forth, and altogether just in the thoughts and reflections it offers. We agree entirely with a remark made by Mr Gannett in his introduction, that in the Pulpit, 'the interests of Society should always be regarded with a wakeful concern and the feeling of the people be met with a just sympathy, or be checked with a timely counsel.' We are glad therefore that he alluded to the subject and that his thoughts have been given to the public.

Those of our readers who have not an opportunity to read the whole Sermon will be gratified with the following extracts.

'The interest which is felt in the arrival of the Britannia, doubtless, arises chiefly from its connexion with the business and outward prosperity of our city. We are a mercantile community, this is a commercial place; and of course whatever affects the trade or economical interests of the city will be viewed with general solicitude or hope, as it may be thought to promise advantage or injury. But it is impossible to separate these interests from the morals and the spiritual welfare of the people. Business is one branch of moral discipline; prosperity must beget facilities for the formation of virtuous, or of vicious, character. It is therefore a proper inquiry for this place and hour—what will be the probable effect of this enterprise upon the trade and general business of Boston? The answer is plain. The trade and business of this metropolis must be materially increased by the establishment of regular and speedy communication with Great Britain. Our wealth will be augmented, our activity quickened, means of employment will be created for the industrious, new opportunities of speculation be furnished to the adventurous. Connected with our system of rail-roads which has already gone so largely into effect, and which must be greatly extended, the introduction of this mode of intercourse with the Old World will give an impulse, and probably a permanent support, to our industry, the effects of which will be seen on every side. It is not our merchants, nor our mechanics, nor our laborers on wharves or in stores, alone, who will feel the change that this event is suited to produce. We shall all be reached by it, as we shall all sympathise in the spirit of energy and its results, which may be traced to this cause.

That this increase of business will have its advantages, it would be useless to deny. Money, commerce, industry, are among the means which the Divine Providence has embraced in its plan of education for man. But there are also temptations, dangers and evils incident to prosperity; and it is more important that we should contemplate these than that we should be busy in arranging our hopes. I think we ought to look with some concern, with great concern, upon the brightness of our prospects. The sunshine of prosperity may draw up from the heated mass of thought and sentiment moral exhalations, that shall fill the atmosphere of society with the seeds of disease. The next year may be a season of great peril. If business should revive from its long depression, thousands will be tempted to enter upon its engagements without sufficient means or proper experience, while others may be induced to lay out plans the extent of which will be their own condemnation, if it should not be the occasion of failure; and so the same course of unreasonable calculation, extravagant enterprise, (with extravagant expenditure too,) and ultimate disaster be again run, which has signalized the history of the last few years. Especially is there danger, that business, as it shall become more active and more profitable, will engross the minds of the people, and they will think of little else than their worldly affairs. Let then the word of Christian counsel be heard at this moment. This is the time for it to speak, before men have returned with desperate eagerness to the accumulation of wealth. And this is the word which it utters:—Beware of the dangers by which you will soon be encompassed. Go into them with your eyes open and your consciences awake. Do not regard wealth as an end; it is only a means. Understand its value as a means—not to luxury, not to self-indulgence, not to the vain acquisition of influence—but a means to self-denial and to usefulness. Let your industry covet opportunities of doing good, and your ambition aspire to spiritual improvement. Be honest, moderate, devout, whether the tide of prosperity ebb or flow. Keep your Christian character unstained and unimpaired by its exposure to the influence of worldly success; or if you have no such character to guard, then get it—get it now, before you enter that season of peril which is before you. Let your first question be—not how shall we best accommodate our business to the signs of the times—but how shall we best prepare our souls for the exigencies of moral life which we see to be near at hand? Resolve to be good men, religious men, who shall fear God and work righteousness, let come what may—be the temptation of circumstances or example what it may. Set one another a good example. Be good citizens by being true Christians.

If you, my hearers, desire the honor and welfare of Boston and would place her at the head of the cities of the Union, then bear it in mind—for it is a truth that in your moments of calm thought you will admit,—bear it in mind, that with a population of eighty thousand, all of whom were people of principle, of solid worth and Christian excellence, with the institutions of religion maintained from affection, and the institutions of justice upheld by obedience, and the institutions of charity supported as a privilege, and the inhabitants pervaded by a common spirit of piety and duty and love, this would be a nobler city, than if it included half a million within its limits, who were sacrificing themselves to gain, to pleasure, or any other form of worldliness. Much as I love Boston, fellow-citizens, and because I love her, I would see her first in virtue, though she were small and poor, than outstripping New-York, or London even, in wealth and numbers, if she must pay the price of character for such distinction. And character, mark you, in this connexion—the character of a community—is nothing but the character of individuals. Each one of us therefore must take a part, and cannot help bearing a part, in determining whether Boston shall be in truth a *great* city. Give it moral greatness, and Providence will bestow the wealth and renown. Seek ye first the righteousness of God, and all these things shall be added unto you.

The Christian Patriot; A Sermon delivered at the South Congregational Church, Boston, July, 5th 1840, By M. I. Motte.

The times call for discourses of this character, abounding in strong words of 'truth and soberness,' addressed to the heart and conscience of the community on the indispensable importance of moral and religious principle to

the security and successof our free institutions. We extract a few sentences from different parts of the discourse.

'A reverence for right is not held high enough, as the guiding polar star for the opinions of the people. The people think, morality is a matter of home and neighborly intercourse, not involved in the votes they cast, and the opinions they express, on the acts of government, encouraging or condemning. How seldom is the *guilt* of upholding iniquitous public measures reflected on, as good men reflect on private violations of the ten commandments. They may do infinitely more mischief than an individual's misdemeanor, and yet many deem it a little thing. Men seem to think they may hold what opinions, and belong to what parties they please, without regard to their truth or effects, except as affecting themselves; as if politics were a lawless region, always out of Christendom, and from which even conscience was excluded by general consent.

Ay, patriotism, that most abused of words. Alas! that it is ever vaunted and bravadoed by the scoffer and the prodigate, not knowing, that blessed is that people, and that alone, whose God is the Lord. Without him they may speak great swelling words of vanity; but bombastic professions and oratorical displays are not the disinterested self-denial and sober toils of a virtuous citizen, who fears God and honors government, and serves and saves the state without boasting. He alone is a patriot. By such alone the country stands.

Liberty and licentiousness roll trippingly off the tongue together; they flow, unseparated, from the lips of many, with easy alliteration and commonplace proverbialness, as if they were almost the same thing, or one inevitably followed the other. But if it does, it is as commonplace a maxim of history, that it will follow it speedily to ruin. Liberty and licentiousness,—it is the tritest of proverbs, —cannot co-exist lastingly. The free people is the last that can afford to be vicious. The slave may throw off the restraints of virtue, and yet be kept in order by the restraints of despotism. But, when a freeman does not govern himself, he is ungoverned, so to speak, and careering to perdition; like the uncurbed wild ass of the desert, rushing to the precipice he tosses his head too high to see.

Therefore, every immoral republican is a traitor and conspirator against his government, as much as if, being the subject of a king, he pointed a dagger against his life. He is spreading stratagems and snares for the feet of his sovereign; for public virtue is his sovereign. He is seeking to blind, and deafen, and lame, and cripple, and make wholly inefficent, and worse than inefficient, he is seeking to corrupt, into tyrannical wantonness and cruelty, the most beneficent monarch that ever sat upon a throne.

So that you see, my brethren, in addition to every other motive for being good Christians, patriotism should be one. After we have turned away from the voice of God; after we have steeled our hearts to the claims of him who died on Calvary, the just for the unjust, that he might bring us to God; after we have besotted our minds to act the fool's part of blindness to our own interest; there is yet one appeal which may not be lost upon our generosity, one consideration that should be sufficient; public spirit, the love of our country. Its welfare is resting on our individual virtue. For, as drops of water make up the ocean, and grains of sand constitute vast continents, so the personal character of the humblest individual among us adds something, for weal or for woe, to that national character, by which the hand of our love, the government which has cherished us, will stand or fall.

If a majority of the citizens were sincere followers of Jesus Christ, is it not evident, the councils of this nation would be wiser and mightier, its progress more glorious, its dominion even more potent than any the world has ever seen? The day when it shall be resolved, that the same evangelical principles shall govern states that govern churches and gospel professors in their private relations, would be the true jubilee of freedom. That will be the mind's and the soul's declaration of independence. That will be breaking every yoke at length from body, and heart, and spirit. Thenceforth slavery, in any form, would be but a tradition and a name whereas now it is the commonest of conditions, and to the mass liberty is but a name; for he that serveth any sin is the slave of sin. That day will come, when the people choose.

Choose it, resolve it, O my brethren, as the first of civil duties. Whatever your party predilections, sacrifice them all for the party of righteous men. Support no administration, and oppose none, but on the ground of moral principle. Go with them as far as Jesus Christ would go, and no further. Read the constitution by the light of the Gospel. The Saviour be your paramount leader.

Proceedings of the Third Annual Meeting of the Association for the support of the Warren Street Chapel, with Mr Barnard's Report. Boston: 1840.

Our opinion is now, as it ever has been since Mr Barnard commenced his ministry in the Warren Street Chapel, that, great as is his usefulness, it would be greater, were he, like the other Ministers at Large, to adapt his Sabbath services to the old as well as the young, and so induce parents as well as children to make part of his congregation;—thus securing at church, as well as at home, the benefit of the ties of family connexion. Nevertheless, we rejoice in the proofs furnished in the Report before us, of the success with which Mr Barnard's labors have thus far been attended; some idea of which our readers may obtain from the extracts subjoined.

'The Sewing-School has been held two hours every Saturday afternoon. It contains 120 girls and 12 teachers. After taking their seats, and having their work fitted or prepared, the pupils proceed with their sewing, while one of the ladies, who acts as superintendent, reads aloud from some useful and interesting book. The object of the school is to impart such instruction in plain needle-work as will be of service to the girls in after life.

The school for girls, in writing and arithmetic, has been open two hours each Friday afternoon. Fiftyone pupils have been received. Twentyfive was the greatest number upon the lists that are renewed each month. The average attendance has been 12. Other engagements prevent the pupils from being more constant.

The similar school for boys has been held two hours on Tuesday and Friday evenings. It has given me great pleasure to conduct it, with the assistance of a few gentlemen teachers. The number of pupils has been 121. In former years the school was continued through the summer. But this year an intermission took place during July and August. The average attendance before this interval was 18. It has since been 35. At no evening have we had more than 52.

The daily school for young children during the long summer vacation of the public schools was continued the past season. One hundred pupils, all of them previously connected with our institution, attended. Two ladies took charge of them. The same course of instruction generally, as that of the public schools, was pursued.

Mr Bird, the leader of the choir, has lately formed a large class for practice in vocal music. The children are pleased with the measure. And their improvement in this branch, besides other benefits, will be of aid to us in the Sabbath School and Chapel.

The Sunday School has been held, between the first and second bells, morning and afternoon. It contains 214 boys and 226 girls, or 440 pupils under the care of 12 gentlemen and 36 ladies.

Visiting the homes of the children, especially in times of illness or vicissitude—has been attended with good results. My own visits have been extended to 270 families.

We have invited the children occasionally to pass a few hours with us at the chapel, the youngest in the afternoon, the oldest in the evening. Simple and harmless enjoyment has here also been our object, with whatever incidental good might accompany it.

In several instances, the teachers have received their classes or other children at their own houses. And not a little has thus been done towards increasing the intimacy between them and their pupils.

A large number of books has been kept in circulation during the year. A small set of appropriate works has been found of use in the sewing school. The Sunday school library, as well as that suitable for older persons, has been somewhat enlarged. The circulation of the former has been equal to that of 23000 volumes, and of the latter to about the same number.

A reading room for the older boys has been opened within a few months, and proved of value.

The Institution has now been in operation more than four years. Experience and observation have afforded their lessons. The purposes and principles of the undertaking are better understood. And the past year has witnessed renewed zeal and increased exertions on the part of all who have rendered their assistance. Nothing could be more gratifying, in view of the future. At least a thousand individuals, children and others, belong to one or more of the schools, or attend the services.

It is gratifying to observe the diminished amount required for my poors'-purse, compared with that of the earlier years of my ministry. A thousand dollars were expended then where not a hundred are used now. The effect is partly to be attributed to the permanent and especial connexion which each minister-at-large gradually forms with the families he visits. His operations become localized. An incipient parish gathers around him. In a few years he becomes the regular pastor of a distinct flock, to whom his services and his visits are to be confined. And, however needy the members of this circle may have been at the first, an improvement will usually be observed to follow in their temporal circumstances, with an increased spirit of independence and unwillingness to rely on external aid.

By discouraging street-beggary and indiscriminate alms-giving, it would be difficult to estimate how much the citizens generally would facilitate and strengthen the operations of the ministry-at-large. The intentions of 'the Society for the Prevention of Pauperism,' which have already enjoyed so much favor from the community, need only be adhered to and fully carried out to extend greatly the sphere of our mission.'

'What shall we do?' or a true interest in Religion; a sermon, by Rev. Addison Brown, Brattleboro,' Vt., 1840.

This is a good, practical sermon, and cannot fail to be useful. The subject of the following passage deserves more consideration than many give it.

'We sometimes see wildness, fanaticism, insanity, on the subject of religion. People leave their labors, their business, their families, their domestic duties, and hurry away to places of concourse, to listen to the stirring and terrific appeals of a disordered imagination. And this arises, not from thinking too much, but from thinking too little, on the great themes of religion. This arises not from a deep and strong and all pervading interest in religion, but from a superficial, weak and partial interest therein. This arises not from a thorough knowledge and saving experience of the divine power of Christianity, but from imperfect views and slight impressions of its divinity. Oh! that men understood the depth, the strength, the power of that interest which true religion ought to excite, and which it does sometimes excite; an interest, which never subsides; never grows cold, never dies;—an interest, which is displayed, not merely in the assembled crowd, within the sound of the preacher's voice, or on the seat of the anxious inquirer; but displayed in the quiet retreat of home by the unostentatious discharge of humble and arduous duty; displayed in the public walks of life; in the halls of legislation, by a strict adherence to those immutable laws of right and justice which God has ordained; displayed in places of business, by honest, fair, and upright dealing; displayed in places of amusement and recreation, by pure hearts and clean hands, and souls grateful to God that he has made us for innocent and refined enjoyment!

I would have an interest on the great subjects of religion excited in your minds, my friends, which should not be like the morning cloud and the early dew that quickly pass away; nor like the tornado and the earthquake which desolate and destroy; but like the influence of the sun and rain, genial and enduring, causing to spring forth first the blade, then the ear, and then the full corn in the ear; bearing fruit that would nourish the soul to life everlasting.

There can be but a faint and flickering flame of piety in that bosom which depends chiefly on external aids to keep it from expiring. It is impossible that there should be a deep and strong religious feeling where there is a hurrying to and fro to find food to nourish it. The mother who loves her home does not go abroad for the purpose of hearing its charms and attractions described: She shows her affection for home by cheerfully discharging its duties. The man who is interested in his business finds pleasure in the performance of its labors, and not in hearing its attractions vociferously proclaimed. So he, that feels a deep and strong interest in the subject of religion, takes pleasure in the quiet, calm pursuit of the common, every day duties which it enjoins. He is diligent in business, fervent in spirit, serving God in all that he does.

True religion is a well of water springing up in the soul; constantly pouring forth from its deep, pure fountains, copious streams of life and joy. These fountains must be supplied by internal springs, or they will fail. If they recieve no accessions but from the pattering showers that fall from the inconstant clouds, they will soon become dry; and thirsty and famished will be that soul which depends upon them for nourishment.'

For the Register and Observer.

REPLY TO JONES ON THE TRINITY.

Mr Editor,—In the part of the country where I reside, no book is considered by Trinitarians to be so triumphant a defence of their leading doctrine, as Jones on the Trinity. It is often circulated, and put into the hands of inquirers, as decisive of the controversy. It had accordingly occurred to me, that it might prove a useful task, to take each of his arguments se, a-ately, and examine them by fair principles of scriptural criticism. I am aware that the minds of most of the readers of the Register have been long settled on the subject. Still your valuable sheet undoubtedly falls into the hands of many an inquirer, who may have been swayed by the plausible statements of Jones, and who yet is willing to consider what can be said on the other side. Perhaps, also, discussions of this kind may tend to throw light on the true meaning of scripture, and assist in diffusing a right knowledge of the Bible. I subjoin an examination of the first argument of Jones, and will continue the task from week to week, should it be found acceptable to your readers.

S. G.

Charleston, S. C.

I.

Isa. viii. 13, 14. Sanctify the Lord of Hosts Himself, and let him be your fear, and let him be your dread: and he shall be for a Sanctuary; but for a Stone of stumbling and rock of offence to both houses of Israel.

1 Pet. ii. 7, 8. The stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and rock of offence.

Instead of reasoning upon these words of the Prophet Isaiah, according to any private interpretation, I add another passage of Scripture, wherein they are expressly applied to the person of Christ; and then show what must be the result of both. If the Scripture, thus compared with itself, be drawn up into an argument, the conclusion may indeed be denied, and so may the whole Bible, but it cannot be answered. For example,

The Stone of Stumbling, and Rock of Offence, as the former text affirms, is the Lord of Hosts himself; a name which the Arians allow to no other but the one, only, true, and supreme God.

But, this Stone of Stumbling and Rock of Offence, as it appears from the latter text, is no other than Christ, the same stone which the builders refused; Therefore,

Christ is the Lord of Hosts himself; and the Arian is confuted upon his own principles.

REMARKS.

Peter here says, 'the same *is made* the head of the corner. Scripture never applies such language to the Deity. It would, besides, violate all the ideas we have of God.

Further, in the preceding verse, the subject is introduced thus: Behold, *I lay* in Zion a chief Corner-stone,' &c. This is from Isaiah, chapter xxviii. verse 16. The prophet could not mean that the Deity laid *himself* for a foundation stone.

The fact that similar appellations are applied to Jesus and his Father, is no proof of their equality or identity. If it were, then we might infer a like equality between Paul and Jesus. For in Heb. iii. 1. Jesus is called an 'Apostle,' and Paul is called an 'Apostle' in Rom. i. 1. Peter himself too is styled the *Rock* on which Christ builds his church. But does this raise Peter to an equality with Jesus or his Father? Thus, Mr Jones himself is 'confuted on his own principles.'

But further, supposing that in both cases, the Deity is actually alluded to as a stone of stumbling and rock of offence. This would not militate with Unitarianism. Unitarians regard Christ as an immediate manifestation or representative of the Deity, even more so than was the Shechimah among the Jews. So that wherever Jesus seems to be identified with the Deity, this may be the fair and obvious meaning. No other interpretation can reconcile and harmonize all portions of scripture, and preserve any tolerable significance to those passages wherein Christ expressly disclaims equality with the Father, and asserts that whatever powers he possessed were derived by him from a superior source.

OBITUARY.

For the Register and Observer.

MRS ESTHER DORR.

Died, in this city, on Tuesday morning, July 18th, Mrs Esther Dorr, wife of Mr John Dorr.

To die, is the common lot of humanity, and custom has long sanctioned the mode of publishing individual instances as they occur, noting the time, place, and age of the deceased, and here commonly, the record ends. But to die, as the beloved subject of this notice died, is not common; and though her delicacy and retiring modesty, would shrink at the public recital of her virtues, such is their value and so rare their excellence, that it would be doing injustice to the living, to deny the hand of affection, feebly and imperfectly to trace them, in characters to be read, admired, and practiced by those, who but for such notice, would be strangers to their worth, if not to their existence. Hers was the unobtrusive piety of inward feeling; a flame never dim and flickering, but always clear and bright. On the altar of her heart, the sacrifice was ever prepared, and the smoke of the incense constantly ascending. Home was the scene of no ordinary care or labor, and yet it was always the home of her highest earthly joy and delight. An unusually numerous family demanded and received her constant attention, with an assiduity, that never grew weary, and a fidelity, that never faltered. In the hearts of that family are monuments of gratitude to her memory, that the hand of time cannot efface or destroy. She lived, not to herself. Her heart was not the soil, in which selfishness could take root or be nourished, but to do good and communicate to others, she forgot not. *Duty, duty*—was to her the great watchword of life, and her sense of *justice*, no less acute than her sense of *duty*; for even in this hour of her extremity, she remembered a small debt that she owed, of *two cents*, (which, from its very *smallness*, would have escaped the recollection of most of us in health) and desired that it might be paid, at the same time giving the means for its discharge. As the sanctuary of her home was dear to her, so also was even the sanctuary of her God, and the ordinances of his house. 'Lord, I have loved the habitation of thy house, the place where thine honor dwelleth,' was the language not only of her *lips*, but of her *heart*. She went up thither, as a true worshipper, to worship the Father, in spirit and truth, and when by reason of infirmity, she was deprived of that unspeakable privilege, she would recall gratefully to her mind those seasons of refreshing, she had so long and so often enjoyed. She was blessed with an angelic spirit of gentleness and love, that guided every action, and dictated her every word. To her breast, malice and ill-will, anger and evil speaking, never found entrance; and serenely calm, and beautiful as was her life, so calm, so serene, so beautiful, so peaceful, was her death. It was my unspeakable felicity and privilege, to be with her in that solemn hour. As I stood in that sainted presence, and listened to her pious breathings and exhortations, I felt I was not standing in the chamber of death, but at the very gate of heaven. I felt, that the world, and its fleeting and perishing objects and pursuits, were nothing and less than nothing—that eternity, which was already open before me, was every thing. The dark valley of the shadow of death, which she felt she was so soon to tread, had no gloom for her. She saw the light her Saviour had left there, and it shone brightly to guide her, and when her feet began to stumble upon the dark mountains, I felt, I *saw*, that her soul had already taken hold of eternal life; and when flesh and heart failed her, she heard again the welcome declaration, that the God, to whom in youth, she had dedicated the freshness of her strength, and in whom she had ever trusted, would be the strength of her heart, and her everlasting portion. This faith never for a single moment forsook her. It was the 'anchor of her soul, sure and steadfast.' Her willing spirit, had always listened with a confiding trust, to the words of her Savior when in the full enjoyment of health and strength, and in this her hour, she heard his gentle voice, saying unto her, 'daughter be of good cheer, thy faith hath saved thee, depart in peace.' That glorious truth was now most beautifully illustrated, which declares, 'Great peace have they, that love thy law, and nothing shall offend them;' for her peace, almost without a figure, was like a river. With the considerate thoughtfulness of others, for which she had ever been remarkable, she thanked her physician, who had done what he could, 'to soothe her pains,' and then said, 'God will give me an easy departure from this world;' 'I see Jesus Christ my blessed Savior;' and in reply to one who was by her, who said, 'Yes! he is waiting to receive you to his arms,' she answered, 'I believe it.' She then repeated portions of the ciii. Psalm. She frequently asked her attendants 'how much longer she could continue,' and then said, if any one wished to ask her any thing, or she had omitted any thing, 'now was the time;' and as she printed a kiss on the cheek of each of her children, and took, one by one, an affectionate leave of them, she said, 'the vital spark, is nearly gone;' and giving her hand to each in turn she said, 'why are his chariot wheels so long in coming,' and repeated that beautiful hymn of Doddridge, beginning with

'Jesus I love thy glorious name,
'Tis music to my ear,
Fain would I sound it out so loud,
That heaven and earth might hear.'

She also called for the Christian's farewell, beginning, 'Ye golden harps of heaven, farewell.' At an interview a short time before her death with some of her grand children, who had learned to sing a hymn, which she had long been accustomed to have sung from the infant lips of her own children, she desired that she might have them sing it, beginning

Indulgent God, whose bounteous care,
O'er all thy works is shown;
Oh let my grateful praise and prayer
Ascend before thy throne.

And the last two lines of the last verse she repeated after them—as follows,

And then to realms of endless light,
Oh let my spirit soar.

Her sickness was of a most aggravated and trying character, sufficient to test the strength of the strongest, and make the stoutest heart sink within him, and yet she uttered not a complaining word but meekly obeyed the directions of her physicians, and anxious apparently more for the trouble she feared she might give her attendants, than for herself. She took an affectionate leave of her faithful nurse, thanking her for her kindness and giving her her parting blessing, then, of each of her domestics, giving each a parting kiss. And when the time came, to take the last farewell of the beloved partner of her bosom, she endeavored to console him, with the thought, that the separation would be transient, that she looked forward to a happy meeting above, 'that her spirit would hover over him here, and beckon him to come.' Such is a very imperfect outline of the character and death of the beloved subject of this notice. How earnestly does it press to our hearts the prayer, 'Let me die the death of the righteous, and let my last end be like hers.' Precious words! and uttered in our ears, by precious lips! Those lips are now forever sealed. Her memory is embalmed in our hearts. Let us treasure up her virtues and her dying words, in our heart of hearts! Let us follow her, as she followed Christ. So that when our hour comes, death may have for us no terrors, but that we may triumphantly exclaim, 'Oh! Death, where is thy sting, Oh! Grave, where is thy victory.'

INTELLIGENCE.

An Ancient Pillar to the Police gone. The venerable George Reed, for the past thirty-one years a "terror to evil doers" in this city, as a constable, and prior to that a deputy sheriff in Kennebeck county, in the then District of Maine, died on Wednesday evening, at the age of seventy two Mr. Reed was born in the house next to the Federal-street Theatre of German parents For twenty years of his official life he was the most celebrated rogue-catcher in the United States, and, upon the organization of the Police Court of Boston he was appointed one of the permanent officers. As an officer of this court he was remarkable for an unique habit of doing kind-hearted actions toward prisoners, when no other officer would think of a friendly interference. In his domestic relations, as a husband, father and grandfather, he was an example which the best in the community might look up to with benefit. After marrying and settling down in the world, by themselves, his children, one by one died, leaving families, which he gathered under his own roof, and supported, and looked after them with the same care and affection which he had bestowed upon their parents, in the outset of his life. He has, probably, left some property—perhaps from two to three thousand dollars.—Morning Post.

Heavy Damages. A few days ago, an important case was tried at the United States District Court, held at Columbus, Ohio, Judges McLean and Leavit presiding. The parties were McKenney *vs.* Neil, Moores & Co. stage-coach proprietors. It was shown satisfactorily to the court and jury, that Messrs. Neil, Moore & Co. were very extensively concerned as stage-coach proprietors, and generally gave entire satisfaction to the public. Yet in this instance, it was evident that the great injury sustained to the plaintiff was caused by the upsetting of the coach, while in the charge of a driver who was incapable of taking care of the horses. The jury returned a verdict of damages for the plaintiff, *five thousand three hundred and twenty-three dollars.*

Medical Staff. By the Army Medical Board, which was convened on the 1st May last in Philadelphia, the following named persons, candidates for appointment as Assistant Surgeons, were examined and approved, viz:

1. Alfred W. Kennedy, of Kentucky.
2. William H Van Buren, of Pennsylvania.
3. Joseph K Barnes, of Pennsylvania.
4. John Robertson, of Delaware.
5. Levi H. Holden, of Rhode Island.
6. John S. Griffin, of Kentucky.
7. William B. Rowland, of Maryland.
8. Richard F. Simpson, of Virginia.
9. William E. Fullwood, of Georgia.

The first six named have been appointed.

By the same Board, Assistant-Surgeon Thomas Henderson, a candidate for promotion, was examined and approved.

Steam Navigation—The Belgian Legislature has passed a bill to grant annually to a company, during fourteen years a subvention of four hundred thousand francs, (about eighty thousand dollars) for the establishment of a line of steamers between Belgium and the U. States.

The Government is now finishing the rail road which will run from Ostend to Cologne, on the Rhine, and afford the most direct communication between Germany and America.

Belgium is the first country on the continent of Europe, that has set the example of a complete system of railroads, which very soon will cover the whole kingdom.

The exertions made by the Belgian Government for the encouragement of commerce and industry are wonderful, and every year the statistics of them are published in a great folio, of which the first four volumes have been presented to the Library of Congress.—Globe.

Cincinnati, July 17. The Queen of the West has made eight trips to New-Orleans and back, from February 12, 1840 to July 16, five months and four days, which amounts to 25,600 miles. Her running time is 103 days, including stopping at different landings, fogs, going through the canal, &c; average time per day is 250 miles. Her longest trip is less than twenty days from Cincinnati to New-Orleans and back; her shortest trip is fourteen days and eighteen and a half hours from New-Orleans to Cincinnati and back Quickest trip down, four days and twenty hours; quickest trip up is eight days, which was her last one this season.—Gazette.

Commencement at Union College, July 22, 1840—The first degree in the Arts was conferred on *one hundred and five* young gentlemen; the second degree on *twenty five.*

The honorary degree of LL. D. was conferred on the Rev. President M'Guffey, of the Ohio University; on Murray Hoffman, one of the Vice-Chancellors of this State.

The honorary degree of D. D. was conferred on the Rev. Albert Barnes, of Philadelphia.

The honorary degree of A. M. was conferred on William McGeorge, Professor of Languages in the collegiate school of Poughkeepsie, and on Alexander Watson, late of Scotland, and now principal of the Galway Academy.

The exercises of the day were attended by the largest audience ever seen in the city on a similar occasion, and are said to have given more than usual satisfaction.—Albany Eve. Jour.

The late Tremendous Freshet at Washington. In noticing the state of the weather in this city on Thursday last, we remarked, (our paragraph being penned about 4 o'clock in the afternoon,) that rain fell gradually, if not heavily, during the day, and very copiously in the evening." We would now amend our notice by stating that between the hours of 5 and 8 o'clock, P. M., the rain descended in such torrents, and so very heavily, as not only to deluge all our streets and overthrow a considerable portion of Pennsylvania avenue, in front of the rail-road depot, but to fill the cellars and the basement and first stories of a great number of dwelling houses in this city. We are sorry to learn that great damage has been done in various parts of the city. The Tyber creek was flooded, and in consequence of the breaking down of the archway which conducts the water under the avenue, and the caving in of the avenue at the bridge near the depot, the road is now scarcely passable for carriages, except on the south side. It is calculated that the flood has caused damages in the city and its vicinity to the amount of at least forty thousand dollars Most of the brick and wooden bridges on the several roads leading to the city are broken down and impassable. The rail road and the bridges thereupon have, however, remained firm and without much injury. We are happy to add, that, as yet, we have heard of no person being drowned, either in this city or its vicinity.—Nat. Int.

Woodstock, Combahee, (S. C.) July 20.—Thunder Storm and nine persons killed.—A dreadful thunder storm passed over this section of country, on Friday evening, the 17th inst in which there was an awful destruction of human life. Just previous to its bursting upon them, twenty of the negroes belonging to the Hon. Henry Middleton, being crowded into a house whither they had repaired as a place of refuge, were struck down by a vivid flash of lightning, and the following is the result of the stroke. Four of them escaped entirely—two were severely shocked—five were stunned, and horrible to relate, nine were killed upon the spot. The electric fluid entered the house at the door, carrying part of the side of the house and gable, and after doing some other damage, seemed to separate into different fragments, as each alternate individual was killed or wounded—it then left the house at the back door, and in its passage killed two of the people five paces from the house, into which they were hastening—The nine who were killed never moved nor manifested any signs of animation, but presented a heap of mangled corpses. The five who were stunned recovered their senses only after the expiration of an hour, and two who were only severely shocked, did not lose their recollection. The visible and external marks were different according to the intensity of the stroke upon each. Those who were stunned were and are very much swollen and puffed up, especially in the extremities; but how shall I describe the appearance of those who were killed! Nine in animate beings, who but a few hours before stood up in all the vigor of life, now lay riven and blasted by the dreadful thunderbolt. Their features and bodies bloated and swollen to the full extent of the skin, were so disfigured as nearly to obliterate the identity of the individual, the blood uncoagulated poured from their noses and ears, the muscles, as is usual, so entirely relaxed, as to permit the body to be fixed in any direction. In two only of these was there any abrasion of the skin, and that slight, extending merely to the cuticle.

Correspondence Charleston Mercury.

Weeds in Gardens.—Some people are very particular in the spring of the year, while their garden plants are young and small, to give earnest battle to the weeds, that they may not outgrow and destroy the plants; but as soon as their vegetables attain good size, they seem to think that as long as the new weeds are smallest, there is no danger to the plants, and from this time they become less earnest in the business of weeding, and suffer the foul stuff to grow and ripen and scatter their seeds for a bountiful crop the next year. This is mistaken policy. If weeds, drawing nutriment from the soil, are an injury any time of year, they are an evil at any period of the vegetating season. Whatever a weed takes from the earth, as a means of its own growth, is just so much taken from the nutriment of the neighboring plants. Nor is this all They draw that moisture from the soil, which the cultivated articles need—especially in dry weather.

But the injury from weeds at any season of the year does not relate alone to the principles of exhaustion and overshadowing They all have a great notion to propagate their kind. If allowed to grow, depend upon it, each one will multiply in fearful proportion. The true way to get rid of weeds next year, is to keep your garden this year as free from them, to the very freezing up of the ground in autumn, as a nice house wife's parlor floor. Do this—allow not one to go to seed,—and then, if next spring, you are careful to enrich your garden with old thoroughly rotted manure,—our word for it, you will experience but little trouble from weeds—of which there will be but very few indeed, excepting such as shall spring from seeds which may have ripened on the adjacent grounds of a less careful and faithful neighbor, and been blown by the wind over on to your own premises. We repeat, watch for weeds now as diligently as in the spring, and abate not this care till the season is too far expended for any thing, even for weeds—to grow.—*Maine Cultivator.*

Mr Pierpont's Address—On Monday evening last a large assembly met in the Broadway Tabernacle to listen to an address from Mr Pierpont, of Boston, on the subject of Temperance. The meeting was opened with prayer by the Rev. Dr. Dewitt of this city, and the music was furnished by the New York Academy. The address was received with great attention and repeated demonstrations of satisfaction by the audience. Mr P. based his argument on the ground that, the Creator having made all things good and for the good of man, and his word and works being in harmony, his word cannot sanction the use of that which is destructive of the best interest of the human family. With this basis he proceeded to show in strong and eloquent language, the responsibilities resting on each individual to labor in the cause of temperance, and the guilt of those who directly or indirectly with or without the protection of a license contribute to increase the evils of drunkenness.—*N. Y. Observer.*

From Mexico—The Baltimore American of Saturday, in a letter from New Orleans of the 17 th inst. has the following:—

The schooner Patriot from Campeachy arrived here yesterday, bringing later accounts from Campeachy, which she left on the 8th instant. The Federalists took possession of the town on the 16th ult. The Central troops were transported along with their arms and baggage to Vera Cruz, under convoy of a French corvette. The utmost quiet and good order prevailed throughout Yucatan. Provisions were very high, and buisness was at a dead stand.

The schooner Cunnanche brings some later intelligence from Matamoras. Fears were entertained in that place of an invasion from Texas, and preparations were making to put the town in a state of defence.

The department of Coahuila and San Potosi are free from civil or political commtions. This is uncommon, for, under the imbecile administration of the Mexican government, disorders and intestine feuds are of almost daily occurrence.

Another new plan of reform is to be laid before the Mexican Congress. It is said to embrace the views of all parties.

A revolution broke out in the Californias some weeks since, but was crushed by timely energetic interference. Forty-seven of the ringleaders, mostly foreigners were transported to San Blas to be sentenced.

General Urrea arrived in the city of Mexico on the 6th of June. He was immediately imprisoned and debarred all intercourse with his friends.

THE LANGUAGE OF COCHIN-CHINA, &c. We copy the following interesting article from the National Gazette of July 14th:—

Anamitic Language. The country of An-nam, where this language is spoken, consists of the kingdoms of Tunkin and Cochin-China. This language was first made known to America and Europe by the American Philosophical Society, by their publication of Father Morrone's French and Cochin-Chinese vocabulary, and a copious dictionary of that idiom in Cochin-Chinese and Latin. A more ample dictionary of that language in two thick volumes in 4to, has lately been published at Serampore, under the auspices of the British Government of India, by Rt. Rev. J. L. Taberd, Catholic Bishop of Isauopolis, and Vicar Apostolical in Cochin-China.

The work consists of a Cochin-Chinese and Latin and Latin and Cochine-Chinese Dictionary, to which are added an English, Latin, and Cochin-Chinese Vocabulary, with Dialogues, &c. and other useful appendices.

As our commerce is fast extending to those countries, this work will be of great use to our merchants and navigators. The Nochin-Chinese words are represented in the Chinese characters, as applied to the language of that country, where almost every body can read, and by showing those words in the book to the natives, a conversation may be had with them without knowing the language.

As a work of literature, it ought to be in our principal public libraries, in those of Universities and of Boards of Missions Missionaries to those countries ought to be provided with it.

We understand that a few copies of this valuable work have been sent for sale to Mr. Judah Dobson, 108 Chesnut-street. The price of the two volumes is twenty dollars;—the price in Calcutta is thirty dollars.

A remarkable instance of the strength of maternal affection is related in a French paper. The inhabitants of an inn at Roulers, in Belgium, were surprised in their beds, by the house being on fire, and were obliged to make their escape in their night clothes. The young mother of two children, in the terror of the moment, came away with only one of them, an infant, at her breast, but the panic almost instantly subsided, and, recollecting the other was left behind, she laid her infant on the ground, and rushed into the flames to save the other, or rather to perish herself, as every one present felt confident would be her fate. Her courage and affection, however, were rewarded; for, in a few minutes, she returned, with the child in her arms, though her own face was scorched, her hair singed, and her scanty covering in flames. She had scarcely got clear of the house, when the whole building fell a burning mass of ruins!

ARMY AND NAVY OF EUROPE. The following is the strength of the armies of Europe actually kept up, with the number of vessels of war:—

	Men.	Vessels of War.
England,	114,000	600
Russia,	660,000	379
France,	330,000	300
Austria,	297,000	4
Prussia,	167,000	6
Holland,	73,000	18
Spain,	70,000	0
Belgium,	50,000	0
Sweden,	40,000	7
Denmark,	38 000	4
Naples,	30,000	2
Sardinia,	30,000	8
Norway,	23,000	0
Greece,	10,000	3
States of the Pope,	9,000	1
Portugal not known exactly.		
Hanover,	16,700	1
Bavaria,	40,000	0
Saxony,	12,000	0
Wurtemberg,	15,000	0

MARRIAGES.

In this city, July 22, Mr Amos H. Rhodes, of Chelsea, Mass., to Miss Sarah D. Potter, of Providence, R. I.

In this city, July 23, Mr Nathaniel Budd, Jr, to Miss Caroline F. Vinton.

In this city, on Tuesday evening, July 21, by Rev. Mr Motte, Mr Francis Hoogs to Miss Martha A. Allen, both of Boston.

At Fall River, Mass. on Monday evening last, by Rev. Mr Randal, George W. Little of Jefferson county, Va., to Miss Mary Jones, daughter of Cyrus Allen, Esq. of the former place.

In Andover, July 16, Rev. A. M. Colton, of Amherst, to Miss Elizabeth, daughter of A. J. Gould, Esq.

In Newburyport, Mass., July 20, Mr Amos G. Bartlett, of Boston, to Miss Georgiana Matilda, daughter of Joseph S. Pike, Esq. of N.

In Social Villa, Rutland, Vt. July 16, Rev. E. L. Magoon, Pastor of the East Baptist Church, Richmond, Va., to Miss Susan M. Griggs, of R.

In New York, on Monday evening, 20th April last, by Rev. James Minor, Rector of St. George's Chapel, Mr James W. Wilkins, of Boston, to Miss Caroline Rice, formerly of Charleston, S. C.

In Manchester, (Eng.) June 11, by Rev. Mr Burton, at All Saints Church, Grosvenor Square, Mr Frederick Lane Homer of Boston, (U. S.) to Mrs Eliza Schofield of Charlton-upon-Medlock.

DEATHS.

In this city, July 26, George Washington, youngest son of Isaac and Emeline Adams, 15 months.

In this city, 24th, suddenly, Mr Wm. Marsh, of Hingham, 32.

At Dorchester, 24th inst, Elizabeth Ann, daughter of Mr Henry Clap, 19.

In Westboro,' 28th ult. Rev. Ephraim Spaulding, 37; formerly a missionary at the Sandwich Islands.

In Lowell, July 3, widow Margaret White, formerly of Littleton, aged 79 years.

In Salem, Miss Mary Ann Ward, aged 33 years, daughter of the late Mr Jos. C Ward.

In Brunswick, Me. July 20, Mrs Nabby, relict of Benjamin Weld, Esq., formerly of this city, 67.

At Windsor, Vt. Capt. Jonathan Ingersoll, 89, a native of Salem.

In Monson, July 7th, Mrs Sally Marshall, wife of Mr Thomas Marshall, and daughter of Mr Samuel Perry of Brookfield, aged 38.

THE YOUNG MAIDEN.—By Rev. A. B. Muzzey, author of 'The Young Man's Friend,' &c. &c.—The following is extracted from a notice of this work in The Lady's Book, by Mrs S. J. Hale:—

'The book is good, *very good.* There has not, in our opinion, been one work on the subject better deserving the favor of the public, with the exception of 'Woman's Mission.' We would commend this book of the Rev. Mr Muzzey, as one to be studied by those who would understand the true sphere of woman,' and the reasons for placing her empire at 'Home.'

THE YOUNG MAIDEN and WOMAN'S MISSION, published and for sale wholesale and retail, by WILLIAM CROSBY & CO. 118 Washington street. Aug 1

PERIODICALS.—Subscriptions to all the various Periodicals published in this country received by WILLIAM CROSBY & CO. 118 Washington street. Aug 1

GOOD LETTER PAPER, at $2, 00 AND $2, 50 PER REAM.—The above prices, being the cheapest of the quality ever offered for sale here.

For sale by WILLIAM CROSBY & CO. 118 Washington street. Aug 1

SCHOOL BOOKS.—All the popular works used in the Schools, constantly on hand and for sale at TICKNOR'S corner of Washington and School streets, where are published a series of French Reading Books for young scholars, and many other works of the kind in general use. Aug 1.

PAXTON'S ANATOMY, new edition—Introduction to the study of Human Anatomy, in 2 vols—with illustrations and additions, by W. Lewis, jr. M. D. 3d American reprint. Just published and for sale at TICKNOR'S. Aug 1.

LETTER PAPERS.—Just received and for sale wholesale and retail, at TICKNOR'S, corner of Washington and School streets a large variety of fine Letter Papers, blue and white; also fine lot of English and American Stationery, of all kinds. Aug. 1.

THE FRUIT, FLOWER AND KITCHEN GARDEN—being the article Horticulture of the seventh edition of the Encyclopedia Britannia, by Patrick Neill, LL D.—1 vol. This day received and for sale by CHAS. C. LITTLE & J. BROWN, 112 Washington street. aug 1

SECOND VOL. OF HAMILTON'S LIFE—The Life of Alexander Hamilton: by his son John C. Hamilton—vol. 2d, this day received and for sale by C. C. LITTLE & JAS. BROWN, 112 Washington street. Aug 1.

RICHARDSON'S ENGLISH DICTIONARY.—Price reduced.—A new Dictionary of the English Language; by Charles Richardson, 2 vols 4to. Twenty copies this day received and for sale at a reduced price by CHAS. C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112 Washington st. aug 1

SCRIP

POETRY.

For the Register and Observer.

The following lines were written by a little boy of six years old, belonging to the Sabbath school in Walpole, N. H., and an attentive reader of the Register. When the poetic column is not crowded, will the Editors give them a place th re, for their simplicity and beauty, which promise well for their young author. F. A. W.

THE WATERFALL.

The waterfall plays all the day,
And softly seems to me to say,
I have played here all the dark night,
But you was hidden from my sight.

I gently travel on my way
In dreary night and sunny day;
Then down I fall into the deep,
And in the pool I softly sleep.

MORNING.

How sweet the smell of balmy flowers!
How sweet I pass the summer hours!
How sweet it is to bound and play
Upon the soft and fragrant hay!
And now I see the glowing corn
Sparkling with the dew of morn.

EVENING.

Now the day is past and gone,
Darkness shrouds the grassy lawn;
And the little flowers so bright
Now are hidden from my sight.

For the Register and Observer.

THE CHILD'S LAST DREAM.

'T was morn amid the vine-hills, and beside
The blushing pathways of savannas green,
And the faint murmuring of distant seas
Swelled by Æolus, floated on the ear,
Like the soft matin-note of summer bird.
By a cool fount that sparkled in the beam
Of the first flush of day, a mother led her child.
Upon its guileless head the dews of heaven
Had showered their fragrance but a few short years,
And the quick playful flashes of her eye
Told that those years had been all joyousness.
It was that mother's wont at hush of eve,
That hour so dear to every hallowed thought,
To lead her free young spirit to the throne
Of mercy and of love; and ere that form,
Frail as a budding rose, was bent in prayer,
To teach her of a bright and better land.
She was a child that seemed to breathe on earth
The airs of Paradise. The world for her
Was a vast hall of beauty and of song,
Where with the roses for her playmates,
And her bed the broad green velvet lawn,
She blent her voice with nature's.

She had come
With childhood's step elastic, to the stream
Her mother loved, and as the fond sweet kiss
Printed her rose-hued cheek, an angel smile,
The smile of innocence was on her lip.
'Mother,' she said, and on her voice there rung
A cadence like the chime of Grecian tones,
'Dear mother, let us sit beneath the shade
Of these green willows, that do bend to gaze
At their own beauty in the glassy fount,
And I will tell thee of a blissful dream
That came to me last night: and still I feel
Its fragrant breath around me, and can hear
The music that did greet my spirit there.
Methought a gentle being, on whose lip
A wreath of smiles was sporting, and whose eye
Gleamed like the rainbow, with the depth of love
That revel'd there, bade me with a soft voice,
Like thine, sweet mother, when thy theme is Heaven,
To follow where he led. There was a crown
Of purest gold upon his brow, and light
And glory floated round him like a robe.
O'er verdant paths of emerald bloom he wound
His beauteous way, and though thou 'st led me oft
O'er rosy beds, and culled for me the sweets
Of jasmine and of heather bells, yet still
I know, that yon bright beaming sun ne'er shone
On gardens half so fair.

Breathless I trod
Within the circling radiance of his path,
Drinking the perfume of the honeyed air,
Till a light fleecy cloud, like that which guides
Yon orb unto its evening rest, bent down
And clasped us in its parted folds. Away,
Away, through the clear ether did we sail,
Just as a swift canoe skims the smooth tide
Unruffled by a gale, till a sweet strain
Broke soft on my enraptured ear, and lo!
Our air-borne chariot rested beside
A city's golden gate. Methought it turned
On its bright hinges back, and "Welcome home,
Thou little one!" swept from a thousand harps,
Rung through the vaulted arch.

There all was love;
And though the songs they sung I never heard
Thee breathe, when thou hast lulled me to my sleep,
Yet I could sing them there, and sweep the lyre
As sweetly as thy voice is tuned in praise.
Dear mother, thou hast told me of a land
Where I should weep no withered flowers, and where
The summer streams flow ever on, unchilled
By winter's icy breath. Oh is that land
More bright and beautiful than was my dream?
Tell me, my mother, was I not in heaven?'

* * * *

Again 't was morn: and that fond mother clasped
The lifeless body of her sweet child.

A change
As quick and fatal as the electric stroke,
Had severed now the spiritual gem,
From the frail casket that had bound it here.
A holy calm was on that quiet brow,
And the last flash that sparkled from her eye,
Whispered of joy too deep for utterance.
Had she not gone to realize her dream? L. B. T.
Waltham.

For the Register and Observer.

'I HAVE SEEN THY TEARS: BEHOLD, I WILL HEAL THEE.'

Tears are tokens of the soul's distress,
Of a heart with anguish riven;
They pierce the skies as no prayer can rise,
And attract the regards of heaven.

When the monarch of Israel was low,
And his heart within was dismayed
At the tidings the prophet announced,
He turned him aside, and he prayed.

Go and tell Hezekiah, the king,
The prophet was bidden anew:
Thy tears by me are seen, saith the Lord,
And thy health and strength I 'll renew.

Oh! ye sorrowful souls who seek peace,
And find no relief from your fears;
Go now to the God of Israel's king,
With repentance and gushing tears.

'At the right hand of Power' is a name,
Through which alone shall be given,
Kingdoms and crowns of light, if you ask,
And seek them alone in heaven.

What though earth all good should deny thee
And thy youth with thorns doth invest,
For those who have suffered and wept,
'There remains' a home and 'a rest.'

The seraphim's song shall there soothe thee
The 'smile of the Lord' give thee joy
While naught of earth's trials shall harm thee
In thy high and blessed employ.

MISCELLANEOUS.

For the Register and Observer.

CELEBRATION OF THE FOURTH OF JULY, BY THE SUNDAY SCHOOLS OF CHARLESTOWN, N. H.

The late Fourth of July, was with us of this village (Charlestown N. H.,) a day of peace and kindly feelings, a day of temperance, and of calm but heartfelt and salutary enjoyment. The causes, simple and adequate. Political and religious distinctions were, for the time, forgotten. Democrat and Whig, Unitarian, Methodist and Orthodox,—all, for once, came together; all joined in a Union Sunday School celebration and festival.

We assembled to praise the Most High for his goodness and to join in the services appropriate to the occasion. The meeting took place at two o'clock, at the church of the Rev. J. Crosby. The children of the three schools in number about one hundred and sixty, and their teachers, occupied the centre of the building, while their friends and others were seated at the sides. In the pulpit were the Pastor of the church, the Rev. Mr Williams of the Orthodox Society, and the Rev. Mr Briggs, the General Secretary of the American Unitarian Association. The services were like those of the Sabbath, save that in place of the Sermon we had addresses. The first prayer was by Mr Williams. Then we had an address from Mr Crosby; serious, affectionate and appropriate to the occasion. Mr Williams followed with another, which was discursive, but fervent, and gratifying. The last prayer was offered by Mr Briggs, and it was deeply impressive. At the close and throughout the exercises the performances by the organ and choir were excellent.

On leaving the house, the scholars, attended by their respective teachers and others, proceeded down the street, in the shade of the two beautiful rows of trees, elm and maple, which line the walks on either side, to the spot, in the rear of the parsonage, selected for our festival. It is a secluded and romantic spot of much natural beauty, and commands one of the best views of the fertile meadows and the river, as well as the pastures on the hill-side. Here on a smooth, level, green plat, screened from the sun at this part of the day by a close line of oaks, was the place for the table, richly supplied by the ladies of the village with cakes and fruits of various kinds, of which all partook with glad and thankful hearts. The joys of the occasion were greatly heightened by a beautiful and winning address to the scholars from Rev. Mr Briggs on Duty; on their duties to their Father in Heaven, to society, to one another, and to themselves. As the repast drew to an end, the company were cheered and animated by the musical Band for a time, and then retired to their homes happy in the thought that they had never celebrated the fourth of July in so pleasant and useful a way before.

Blessings on Sunday Schools! What reunions of hearts and re-awakenings of natural piety in the elder members of the human family, are not scenes like the above fitted to produce! Perhaps, in proportion as the hearts of the fathers turn unto the children and of the children to the fathers, will society be found to advance in Christian excellence. All are ready to speak of the dependence of children on parents. But, the dependence of parents on children, who duly appreciates? The influences of simple, innocent, confiding, young life, on age, who fully recognizes? Under the eloquent mute teachings of these little ones, man seems to be born afresh, and yearns to become like one of them.

The following letter is from the New York Observer of last week.

REV. MR KIRK'S VISIT TO BOSTON.

BOSTON, July 20, 1840.

Messrs. Editors,—As no very important results have appeared to follow Mr Kirk's late labors here, I had concluded to let them pass without notice; but I find that reports have gone abroad which need to be corrected, as they are filling the minds of good men with regret and painful apprehensions, and may encourage rash men to act imprudently.

It has been reported, that the pastors of the Congregational churches here have become favorers of itinerant evangelists, and sent for Mr Kirk to come and give an impulse to the revival. This is very wide of the truth. Every one of our pastors, so far as I know,—and I know very well the sentiments of nearly all of them,—are decidedly opposed to the modern system of evangelism,—of having a few men who are revivalists by profession, and who go about among churches which are supplied with the means of grace, to make 'special efforts' for the conversion of men. They believe that it involves several evils,—as,

1. *Arrogance,* in attempting to improve the system of means which God has instituted, by adding to it a device of human invention.

2. *Man-worship;* calling for and expecting help from man, instead of God; and giving to the man who is called, no small part of the glory which belongs to God only.

3. *Unsteadiness in religion;* alternate excitement and indolence, in the place of steady, healthful zeal and habitual faithfulness.

4. *The disparagement of the appointed means of grace;* so that both ministers and people learn to regard them as inefficient, and to expect little good from them; the natural consequence of which must be, that ministers study and preach lazily, and people hear carelessly and to little purpose.

5. *Unhealthy excitement and unsound conversions.* Not that the excitement is always unhealthy by being too great; but it will always have a dangerous mixture of something besides truth for its basis. There will be the excitement of novelty, and of unwonted crowds, and of sympathetic emotion, and of disordered nerves. As a consequence, many will be strongly affected, first in one way and then in another, and will think they are converted, when they are not. In short, the pastors here entertain the views on this subject, which I mentioned in my letter concerning the General Association, as prevalent in this part of the country. I have mentioned these as the views of our *pastors,* because the reports which have led me to write, relate to *them.* But it should be known, that herein they are but thinking and acting in harmony with their flocks. The laymen are quite as decided, and nearly as unanimous, in these views, as are the clergy.

Last winter, when the revival had spread into nearly all the churches, and was going on very happily, two or three persons proposed to invite 'foreign aid,' to give it a more vigorous impulse. The subject was fully discussed, in all its bearings. Mr Kirk and others were mentioned, as persons whose aid was desirable. By several of our ministers and others, Mr Kirk was well known, highly esteemed, and regarded as a personal friend. Great confidence was felt and expressed in his Christian spirit, and in the purity of his desire to do good. He was a man who, if brought here at any time in the course of divine Providence, would be gladly invited into any of our pulpits. But it was thought best, decidedly, not to invite any one, as an evangelist, to give an impulse to the revival. The opposition of many of the most intelligent, laborious and useful laymen was especially unhesitating and unequivocal. Even the few who had wished to invite 'foreign aid,' appeared to be convinced that none ought to be invited, while opinions were as they found them to be.

Some weeks afterwards, a deacon of one of the churches being at New York, invited Mr Kirk to come and visit an auxiliary of the Foreign Evangelical Association, and preach a few sermons while here. He agreed to do it, and came accordingly. He staid about two weeks, preached twice on the Sabbath, and nearly every evening during his visit. His audiences were as large as our largest houses could contain, and many were unable to gain admittance. His hearers were mostly young, and an unusually large majority of them were ladies. Persons of all sects and classes admired him as an eloquent preacher; and if he should visit us again, crowds would doubtless go to hear him. His preaching was decidedly evangelical, and he neither introduced nor proposed any objectionable 'measures;' unless, as some think, courtesy required him to consult some of the pastors, before publicly inviting the anxious to meet him at his lodgings.

Since his departure, the influence of his labors on the religious state of the city is not perceptible. I can find no person who has heard of any instance of conviction as the result of his preaching; nor have conversions been more numerous than before. Some Unitarians, after hearing him, have declared themselves well pleased, and have lamented the want of any thing to move the heart in their own places of worship; but such instances had been not unfrequent during the winter; and I am not aware that their number has been much increased. One man has expressed his belief, that since Mr Kirk's departure, there has been a 'reaction.' Not improbably, it may have been so in some instances; but I think no such effect is generally observable.

From this plain history, it will be seen that the Boston pastors have only treated a personal friend with common civility. They could not have done less, without at least an appearance of rudeness. This, certainly, ought not to create an alarm abroad, as if the Orthodox community of Boston were becoming infected with unsafe opinions, and adopting dangerous practices.

While here, for some reason unknown to me, Mr Kirk did not preach in favor of the Foreign Evangelical Association, as was expected. It has been said that he will visit us again for that purpose. If he should, he will doubtless be received with the same kindness as before. Very possibly, he may be invited, at some future time, to come and address some benevolent society, or to supply a pulpit during the absence of some pastor; but never, while present views prevail, to come as an 'evangelist,' and engage in a 'special effort for a revival.'

Yours truly, J. T.

TYRANNY OF FASHION.

Richard the Third had a humped back. And, as ancient story goes, *humping* became quite fashionable during his reign: the courtiers, the Lords, the Ladies, and the under gentry, patterning after royalty, wore, each, a fashionable crook in the back: so that the English of that day were 'a crooked generation,' sure enough. But this, however, as it may, in point of ridiculous absurdity it hardly exceeds what is very commonly seen among ourselves.

Though we would be called a christian people, it is a fact, as notorious as sad, that an antichristian deity is worshipped among us in town and country, and by immense numbers of all classes and of both sexes. Look where you will, you see all ranks bowing, cringing, bending the knee—to *what*? to *Fashion.* This is the goddess of their idolatry. They yield implicit obedience to her laws, however absurd and barbarous; and though she changes as often as the moon, they follow her in all her changes, and ape her in all her freaks—*humping* whenever she humps.

HONESTY.

One good example of honesty is worth a score of definitions: and the following all will allow to be a good one—The anecdote is given in St. Pierre's Studies of Nature.

'In the last war in Germany, a captain of the cavalry was ordered out on a foraging party. He put himself at the head of his troops, and marched to the quarter assigned him. It was a solitary valley in which hardly any thing but woods could be seen. In the midst of it stood a little cottage; on perceiving it, he went up and knocked at the door; out comes an ancient Hernouten,* with a beard silvered by age. 'Father,' says the officer, 'shew me a field where I can set my troops a-foraging.' 'Presently,' replied the Hernouten. The good old man walked before, and conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley:—'There is the very thing we want,' says the captain, 'Have patience for a few minutes,' replies his guide, 'and you shall be satisfied.' They went on, and at the distance of about a quarter of a league farther, they arrived at another field of barley. The troop immediately dismounted, cut down the grain, trussed it up, and remounted. The officer, upon this says to his conductor, 'Father, you have given yourself and us unnecessary trouble; the first field was much better than this.' 'Very true, Sir,' replied the good old man, 'but it is not mine.'

Such an example of honesty, I repeat, is worth a score of definitions. Here we have not an abstract notion of honesty, but we see it as it were embodied. Here we behold the express form and visage of genuine *christian* honesty, acting on the principle of loving one's self. And what though the exemplar was an obscure and lowly man, distinguished neither for parts nor learning? In the moral frame of his mind there was a nobleness of heavenly origin; a nobleness far superior to eminent natural parts, which belong alike to the best and the worst of human beings.

* Of the Moravian sect commonly called the United Brethren.

MRS BLAZON.

Nothing so bloats with scorn a low-bred shallow mind, as the sudden transition from narrow circumstances to wealth. Mrs Blazon was reared in the shade of humble life. But the wheel of fortune that turned so many down, chanced to raise her aloft, and now she figures away among the fashionists of the age. Whatever appears before her in Poverty's livery, she disdains at the core of her heart. Her standing topic, whenever she displays herself to her company, is the disgusting vileness of female domestics. Despicable herd! All lazy or dishonest, or too proud for the meanness of their condition. She hath sorted, and tried, and changed them, many times over, and she verily believeth there is scarcely to be found a real good one in all this *'versal world.*

THE FOLLY OF TRYING TO PLEASE EVERY BODY.

As some pretend to care for none, there are those who, on the other hand, try to please all, by becoming—not in its best sense—'all things to all men.' Some do it from selfish designs altogether; and others from a too yielding temper. These last cannot bear, in any case, to be opposed or to oppose: and so readily fall in with the sentiments and views of their present company, and side with every man they meet. Often this pliability of mind or temper is owing to a sort of amiable weakness, but it is destructive of all respectability of character.

I know not how to illustrate this point better than by the following story, which as to substance and pith, may be regarded as undoubtedly true.

Some very long time since, Rev. Mr M——, of Massachusetts (then a British colony,) being at Boston, bought him a wig there, and returning home, wore it at church the next sabbath. As a wig of such a size and shape was quite a novelty in that obscure place, it gave offence to almost the whole congregation, who, both male and female, repaired the next day to their minister's house, and stated their complaint, the burden of which was, that the wig was one of the Boston *notions,* and had the look of fashion and pride. The good-natured minister, thereupon, brought it forth, and bade them fashion it to their own liking. This task they set about in good earnest, and with the help of scissors, cropped off lock after lock, till at last they all declared themselves satisfied—save one,—who alleged, that wearing any wig at all, was in his opinion, a breach of the commandment, which saith, 'Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath.' This last objector Mr M—— silenced, by convincing him that the wig, in the condition it then was, did not resemble any thing either above or below.

Even so fares it with the characters that make it their aim to please every body. Slashed on this side and on that, and twisted into every shape and out of all shape, they finally come to the condition of his reverence's wig

A WORD TO YOUNG MEN OF BUSINESS, ON THE DECEPTIVE POWER OF THE IMAGINATION.

George Hopewell, a goodly youth, took in a decent cargo of ideas for the voyage of life, but forgot to take with him a single idea of meeting with adverse winds and misadventures. He was neither a simpleton nor an ignoramus. An honest heart had he, and a brain rather fertile than barren. He was weak in one particular only:—he was inclined to believe every thing that he found written *in the Chronicles of the Imagination.* In short, none was more skilled in building aerial castles; an art, which, though it always gives pleasure to the artist, very seldom brings him profit.

Thus equipped with mental stores, and furnished also with some cash, Hopewell begins business. He begins on a large scale, and naturally enough; for who, with a warm and pregnant imagination, could bear to be occupied with small things? His great stock in trade, the most of which he had taken on credit, he now views with rapture.—'All this is worth——and its profits from the first turn, will increase it to the sum of——Well I can turn it seven times in seven years, and shall then be worth full thirty thousand dollars clear to myself.'—Hopewell, so rich in prospective funds, feels as if he had this wealth all in hand, and comes quite up to the reasonable expenses of a man already worth thirty thousand dollars.

A worm may penetrate and sink a ship, as effectually as the ball of a cannon.—Hopewell met with no uncommon gust of adversity. Nothing did he lose by fire and water and not much by bad debts; yet his circumstances grew more and more narrow year by year, till, in less than seven years, he became insolvent to a considerable amount. All this was owing, or principally owing, to one single circumstance—living upon prospects, his outgoes constantly exceed his incomes. If, instead of being led away by the sorceress *Imagination,* he had all along conformed his management and the expenses of his living to his real circumstances, he might have had, if not wealth, at least competence.—Many a promising young man has been upset, by carrying more sail than his bark and his balast could bear.

And here permit me to offer a serious caution against running rashly and deeply into debt—a ruinous imprudence, to which all the numerous, and in some points, respectable, family of the *Hopewells,* are exceedingly prone.

It is no new remark, and yet not the worse for wear, that multitudes are undone as to their worldly affairs by viewing things at a distance.

A word to spirited young men: a word that will apply as well to a great many who are *not* young. If credit, long credit be offered you—pause awhile ere ye swallow the bait. Calculate the thing on all sides, and in all its bearing—its *mischances,* as well as its chances.—Credit, long credit, with interest. *With interest!* 'There's the rub.' This same interest is a devourer: it eats like a canker.

[From the N. Y. Observer.]

Boston, July 14, 1840.

Messrs. Editors,—On visiting the Common after breakfast, I saw a considerable gathering of people under the trees of the Mall; and on approaching, saw that they were collected round a table, some fifty feet long, where a whole Sabbath school, teachers and children, were holding a fair. They had made an excursion into the country, and came back loaded with baskets of flowers, and large and splendid boquets, which they were selling. The air, for some distance around, was filled with fragrance; all faces beamed with a pure and quiet joy; and many a ninepence was spent in a way that both awakened and purified the taste, and made him or her that spent it feel happier and behave better throughthe whole day. As I stood and watched this operation, and saw who were the buyers, and how they looked when first they came in sight, when they stopped, when they bought, as they went away, I saw convincing proof of what I before suspected—that the attention paid to horticulture in this region, is exerting a beneficial influence on even the least civilized and most unapproachable classes of our population.

The other thing to be mentioned is, the suppression of that terrible nuisance which did such mischief in New York on that day. A few boys appeared on the Common in the morning, with India crackers. The constables sent them to the little hill near the Great Elm, where they were allowed to amuse themselves in their own way. Every where else, the use of dangerous and disagreeable combustibles was effectually suppressed; or perhaps, was scarce attempted. The splendid walks of the Common, and every street and lane and alley of the city, were as free from such annoyances, through the day and through the night, as you could wish them to be on the Sabbath. It was a beautiful sight, towards evening, to see ten or fifteen thousand people, of every age, sex and condition, except the dirty and drunken, walking in the shade of those noble trees, talking and enjoying themselves in the full flow of hilarity, and yet with such decency of demeanor, that Plato might have walked among them and discussed moral philosophy with a friend without interruption. And equally perfect was the order and decency in the evening, when, at the least fifty thousand persons were assembled to witness the splendid exhibi ion of fireworks, at the expense of the city, by artists from New York.

New Churches in London.—From the 19th report of the commissioners for building new churches, we learn that since the last report, 18 churches have been completed, in which accommodation has been provided for 16,500 persons, including 9775 free seats, making a total of 243 churches and chapels, wherein provision has been made for 314,412 persons, including 174,270 free seats. Eighteen churches are now in hand, places for eight others have been adopted, and eight are under consideration. It is proposed to make grants for building 45 other churches and chapels. There has been granted for this purpose from the public treasury the sum of 1,500,000 pounds sterling.

The British and Foreign Bible Society has distributed more than eleven millions of Bibles and Testaments by its direct instrumentality, since its organization, besides nearly eight millions by other societies assisted by its funds.

The same society has caused the Scriptures to be translated into 136 languages, or dialects, and is engaged in translating it into eighteen more. In this work nearly $12,000,000 have been expended.

TURNER'S HISTORY OF THE ANGLO-SAXONS.—The History of the Anglo Saxons from the earliest period to the Norman Conquest: by Sharon Turner, F. A. S, &c., 3 vols. Just received and for sale by CHAS. C. LITTLE & JAS. BROWN. Importers of Foreign Books, 112 Washington street. jy 25

ORIGINE DE TOUS les Cultes ou Religion Universelle; par Dupuis, Edition nouvelle, revue sur les Manuscrits de l'auteur, par M. P. R. Auguis, 10 vols and plates. Just received and for sale by CHAS. C. LITTLE & JAMES BROWN, j 25 Importers of Foreign Books, 112, Washington st.

GERMAN DICTIONARY.—A new English-German and German-English Dictionary, containing all the words in general use, designating the various parts of speech in both Languages, with the genders and plurals of the German Nouns, compiled from the Dictionaries of Lloyd, Flugel and Spovschil. For sale by CHAS. C. LITTLE & JAS. BROWN, Booksellers, 112 Washington street. july 25

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Bible Gems, by Rev. J. Stewart, 12mo.
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The Psalter, 1839.
The Autobiography of Archbishop Laud.
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Retzch's Umrisse zu Burger Balladen 15 plates, 1840; Koch's History of Europe, translated by Crichton; Manners and Trials of the Primitive Christians, by Robert Jamieson. For sale by JAMES MUNROE & CO., 134 Washington street. july 25

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HOPE ON! HOPE EVER!—Tales for the People and Their Children. Hope On! Hope Ever!! or the Boyhood of Felix Law, by Mary Howitt, Author of Strive and Thrive, &c. &c., in press and will be published in a few weeks by JAMES MUNROE & CO., 134 Washington street. july 25

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Boston, Feb. 22, 1840. 1y

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june 6 G. W. PALMER.

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The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

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